



Mississippi Goal \$275,000

Nation In Need Object Of Week Of Prayer, Offering

Home missionaries — 2,235 in number — and a country in need are the objects of Southern Baptist concern March 1-8 — the Week of Prayer with its Annie Armstrong Easter Offering for Home Missions.

Theme for the week is "Lord, Speak Through Me." Churches will dip into 125 years of the Home Mission Board's history, ferret out missions needs the ordinary church member can take care of in his own backyard, and inject financial and prayer support into the Board's work.

Goal for the Annie Armstrong Easter Offering \$6,000,000. Southern Baptists provide almost half the Home Mission Board's funds through the special offering, giving slightly more than half through the Cooperative Program.

The goal is almost a million-dollar increase over the offering given in 1969, which amounted to \$5,045,782.78.

Of the \$6,000,000, the first \$4,900,000 to come in is earmarked for support of ongoing home missions programs. Language missions work will

receive \$1,500,000; Christian social ministries, \$825,000; pioneer missions, \$800,000; metropolitan missions, \$610,000; Rural-urban missions, \$500,000; work with National Baptists, \$375,000; evangelism projects, \$200,000; work with non evangelicals, \$65,000; and chaplaincy ministries, \$25,000.

The second priority in offering allocations is special missions projects. A \$600,000 block of the offering will help to support 675 student summer missionaries; to support 65 US-2 missionaries; to provide mission buildings; to relieve disaster-stricken churches; to provide scholarships for children of missionaries; and to provide scholarships for young Negroes entering church vocations.

Continued aid to pastors of churches started in Project 500 is dependent upon the \$350,000 allocation. The final \$150,000 of the offering will pay for Christian social ministries in communities with critical needs.

This is the seventy-fifth year of the special home missions offering, and it is the one hundred twenty-fifth year of the Home Mission Board. Had it not been for the offering, the Board's history might have terminated in its fiftieth year.

1895 Board in Debt

In 1895 the Board was sunk deeply in debt. Without immediate cash, the Board would have had to curtail support of its four hundred missionaries.

Its secretary, Dr. I. T. Tichenor, asked Miss Annie Armstrong, secretary of Woman's Missionary Union if women of the Convention could contribute \$5,000. With his urgent appeal WMU set a date in March for a week of self-denial for home missions.

The effort brought more than \$5,000 into the Board's empty treasury. And the women sent boxes of supplies val-

(Continued on page 2)

Volunteers For Service Look To Baptists

NASHVILLE (BP) — Baptist students volunteering for Christian service are seeking training from Baptist colleges more often than from non-Baptist institutions, according to a recent survey.

Figures released by the program of vocational guidance of the Southern Baptist Sunday School Board indicate that of 104 schools responding to a survey for the 1969-70 school year, the 33 Baptist schools included have approximately four-fifths of the reported volunteers.

Survey forms were mailed to 41 Baptist colleges and 263 non-Baptist colleges.

Responses from non-Baptist institutions were prepared by directors of Baptist Student Unions on each of the campuses.

Of the total students reported as volunteers, 1,544 are classified in pastoral ministry, 215 in religious education, 411 in church music, 271 in home and foreign missions and 325 in miscellaneous church vocations.

Non-Baptist schools reported 255 students studying for pastoral ministry, 61 for religious education, 99 for church music, 53 for home and foreign missions and 96 for miscellaneous church vocations.

William P. Clemons, director of the board's program of vocational guidance, said, "An indication that 2,766 Baptist college youth are still preparing for a ministry in the church is encouraging."



Dangerfield To Lead Religious Education Group

MOSE DANGERFIELD, minister of education of First Baptist Church, Clinton, was elected as president of the Mississippi Baptist Religious Education Association at its annual meeting held at the Buena Vista Hotel in Biloxi Feb. 19-20. In photo at left two program personalities are seen with their wives, Curtis Beard, of Jackson (at left) and Dr. Norman O'Neal of Clinton. The association will meet at the same place for their next meeting on Feb. 18-20, 1971.

president, Ferrell Blankenship, Hattiesburg; Chorister, Rev. Tom Douglas, Jackson; pianist, Miss Judy Lide, Gautier. In photo at left two program personalities are seen with their wives, Curtis Beard, of Jackson (at left) and Dr. Norman O'Neal of Clinton. The association will meet at the same place for their next meeting on Feb. 18-20, 1971.

secretary, Ronald Mills (at right) outgoing president with Miss Hazel Morris, of Jackson, new recording secretary, in center. Other officers elected were: Vice

RECEIVED
FEB 27 1970
HISTORICAL COMMISSION, SBC

Published Weekly Since 1877

JACKSON, MISSISSIPPI, THURSDAY, FEBRUARY 26, 1970

Volume XC, Number 9

The Baptist Record

OFFICIAL JOURNAL OF THE MISSISSIPPI BAPTIST CONVENTION

127 9TH AVE N
MS BAPT HIS SCCTY
ED202 TN 37202
NASHVILLE

Executive Committee Meets

SBC Group Sets Record Budget

NASHVILLE (BP) — The Southern Baptist Convention Executive Committee approved recommendations of a two year depth study of the denomination's student work program, adopted a proposed \$30.2 million 1971 budget, and set the stage for the SBC to get out of the hospital business.

All three of the major action staken by the 58-member committee meeting in semi-annual session here hinge on final approval by the Southern Baptist Convention in Denver, June 1-4.

The proposed operating budget of \$29.1 million would be an increase of almost \$2 million or 7.3 per cent over the 1970 Cooperative Program unified budget, if the convention approves the figure.

The convention previously set up \$1,050,000 for capital funds during 1971, and it is estimated that \$53,000 will be needed to complete 1970 capital needs. The \$30.2 million total budget includes the \$1.1 million in capital needs and \$29.1 million operating funds.

Almost one third of the operating budget increase would go to the six Southern Baptist Theological seminaries, which would get \$5.98 million of the total, an increase of about \$783,000.

Earlier, the presidents of the six seminaries told the Executive Committee that Southern Baptists have failed to keep pace with the advancing costs of theological education, and that the amount requested was the lowest workable figure for use of a formula suggested by professional consultants. The Executive Committee approved all but \$500 of their request.

After Arthur B. Rutledge, executive secretary of the SBC Home Mission Board, expressed disappointment with the 4.4 per cent increase given to home missions, a motion was made asking for equal amounts going to the seminaries and home missions. The

Women's Convention and Pastors' Conference will also cooperate in an evangelistic service scheduled Sunday evening. Both session will be in the arena of Denver's Convention Center.

The two major groups will hold separate sessions on Monday, June 1, and adjourn Monday afternoon just prior to the opening of the Southern Baptist Convention itself.

Norma Zimmer and Jim Roberts, stars of the Lawrence Welk Show, will be among the soloists for the Sunday afternoon hymn festival, according to Mrs. R. L. Mathis, of Waco, Texas, president of the SBC Women's Missionary Union.

Organist will be Fred Bock, and pianist will be Kurt Kaiser, both of Word Records, Inc., Waco, Tex.

Audience participation at the hymn festival will be directed by Claude H. Rhea Jr., chairman of the division of music at Samford University, Birmingham, Ala.; and Gene Bartlett, church music secretary for the Baptist General Convention of Oklahoma.

Missionaries bringing testimonies during the Sunday afternoon session will be Bob Tremaine of Worcester, Mass., and new appointees of the Southern Baptist Foreign Mission Board.

SBC President W. A. Criswell of Dallas will interpret the theme, "Living The Christ Life," which emanated from the General Convention of Oklahoma.

(Continued from Page 2)

Don Hammons, associate secretary of the board's department of special mission ministries, said that the growing number of summer missions programs (nearly 900 summer missionaries appointed annually), and the increasing complexity of student ministries necessitated the addition of a new staff member.

(Continued from Page 2)

Four couples and one single woman are scheduled for appointment in a service beginning at 7:30 p.m. The service will be open to the public.

The candidates for appointment will testify briefly about their Christian experience and motivation for missionary service. They will then be appointed, subject to a vote of the board members.

Baker J. Cauthen, executive secretary of the board, will charge the new appointees concerning their responsibilities and will present them certificates of appointment.

The commissioning service will climax a meeting of the board which will begin at 3:00 p.m. at Southside Church. M. Hunter Riggins Jr., businessman and Baptist layman of Pocoquoson, Va., will preside.

Among the topics to be discussed will be: (1) the extent of these problems in Mississippi, (2) Mississippi legal controls — the law and enforcement, and (3) how Christian citizens can cope with these problems as they arise in Mississippi communities.

Preliminary sessions for the missionary candidates with some of the

marizing findings of the two year study.

During the opening session of the meeting, the Executive Committee approved a report from a subcommittee appointed to study relationships with two Southern Baptist hospitals which called for appointment of a joint committee to come up with a plan for the SBC to divest itself of the Southern Baptist Hospitals, Inc.

According to the charter and bylaw changes already approved by Southern Baptist Hospitals, the two institutions would be passed on to a private corporation or corporations with a self-perpetuating board of trustees composed of 30 to 50 members.

The two hospitals involved are the Baptist Memorial Hospital, Jacksonville, Fla., and Southern Baptist Hospital, New Orleans. They are the only hospitals owned by the Southern Baptist Convention. Thirteen state conventions affiliated with the SBC own more than 40 hospitals, and these institutions would not be affected by the proposal.

Themes for Southern Baptist Convention emphases for the years 1973-79 were recommended by the Executive Committee, subject to convention approval. General theme for the five-year period would be "Sharing Christ."

Specific themes for each year were suggested as: 1973-74, "Sharing Christ Through His Word;" 1974-75, "Sharing Christ Through His Reconciling Love;" 1975-76, "Sharing Christ by Proclaiming Liberty;" 1976-77, "Sharing Christ in a Secular Society;" and 1977-79 (two years), "Sharing Christ's Bold Mission."

A recommendation that the Southern Baptist Convention change its procedures to start its annual meeting on Tuesday morning rather than Tuesday evening, and end on Thursday rather than Friday, was adopted unanimously by the full Executive Committee with little discussion.

The bylaws subcommittee earlier had debated the matter for nearly three hours, first suggesting a Monday evening opening for the SBC, but

(Continued on page 3)

W.M.U. Convention, Pastors Slate Joint Denver Sessions



Record Attendance For VBS Clinic

A RECORD ATTENDANCE of more than 400 attended the annual State Vacation Bible School clinic held Feb. 16-18 at Alta Woods Baptist Church in Jackson. Several of those attending were, from left: Rev. Clyde Little, pastor of First Baptist Church, Holly Springs; Mrs. James Yates, Yazoo City; Dr. James Barry, VBS Department of Baptist Sunday School Board, Nashville; Mrs. George Lee, of Columbia, and Billy Hudgens, associate in Sunday School Department, who directed clinic, sponsored by the department.

Foreign Board Appointments To Be Made In Florida Mar. 12

RICHMOND, Va. — For the first time in its 125-year history the Southern Baptist Foreign Mission Board will appoint missionaries in a Baptist church outside the board's Richmond, Va., headquarters when it commissions nine persons at Southside Baptist Church, Lakeland, Fla., March 12.

Four couples and one single woman are scheduled for appointment in a service beginning at 7:30 p.m. The service will be open to the public.

The candidates for appointment will testify briefly about their Christian experience and motivation for missionary service. They will then be appointed, subject to a vote of the board members.

Baker J. Cauthen, executive secretary of the board, will charge the new appointees concerning their responsibilities and will present them certificates of appointment.

The commissioning service will climax a meeting of the board which will begin at 3:00 p.m. at Southside Church. M. Hunter Riggins Jr., businessman and Baptist layman of Pocoquoson, Va., will preside.

Among the topics to be discussed will be: (1) the extent of these problems in Mississippi, (2) Mississippi legal controls — the law and enforcement, and (3) how Christian citizens can cope with these problems as they arise in Mississippi communities.

Preliminary sessions for the missionary candidates with some of the

board's administrative staff will get underway March 11.

Ordinarily, the board has met and commissioned overseas personnel in

(Continued on page 2)

Community Moral Concerns Regional Conferences Set

Gambling, pornography and beer and liquor law enforcement will be among the community moral concerns studied in the four area conferences to be directed by Dr. J. Clark Hensley, Executive Director of the Christian Action Commission, the week of March 1st.

Sessions will be held at First Baptist Church, New Albany, March 2; First Starkville, March 3; First, Magee, March 5, and First, Gulfport, March 6.

Among the topics to be discussed will be: (1) the extent of these problems in Mississippi, (2) Mississippi legal controls — the law and enforcement, and (3) how Christian citizens can cope with these problems as they arise in Mississippi communities.

W.M.U., Pastors

(Continued from page 1)

braces the WMU meeting and the Southern Baptist Convention sessions.

Mrs. Mathis explained that the hymn sing and testimony meeting will feature the convention's 125th anniversary. The audience and soloists will sing hymns that have been important through the convention's history, as well as contemporary favorites.

The hymn festival will begin at 2:30 p.m. Sunday, May 31. Schedule

for the meeting was worked out jointly by the Woman's Missionary Union, Pastors' Conference and SBC Committee on Order of Business.

Other WMU Sessions will be held morning and afternoon June 1, at the Convention Center's theater. One session will spotlight home missions in the West; and the other will be devoted to foreign missions, said Mrs. Mathis. Both will accent the historical, since the SBC Home and Foreign Mission Boards will also be observing their 125th anniversaries.

M. E. Dodd Preaches Again!

By J. D. Grey

Pastor, First church, New Orleans

M. E. Dodd went to be with the Lord in 1962. But his eloquent voice and forceful preaching still rings in the heart of all who ever heard him. And now through the magic of electronics, the majesty of his pulpit ministry can be heard and he like Abel of old, "Being dead yet speaketh."

For several years, Word, Inc., of Waco, Texas, has been producing phonograph albums in their Great Sermon Series. Some of the mightiest preachers of the present and past generation are being heard just as these men delivered their messages in pulpits and now reproduced on records. To name a few: Billy Graham, Clovis G. Chappell, Peter Marshall, Oswald J. Smith, James Stewart, George W. Truett, Robert G. Lee, W. A. Criswell and others. In 1967 I wrote Jarrell McCracken, the fine Christian man who is President of Word, and urged him and his staff to consider bringing out sermons on record by M. E. Dodd. They accepted my suggestion provided I would give them tapes of Dodd's sermons. I accepted the challenge and started to work. I didn't realize what I had asked for because good sound tapes of Dodd's sermons that were technically acceptable weren't easy to come by. Paul Gericke, Research Librarian at the New Orleans Seminary, said they had some tapes of Dodd's sermons. He brought one to me. I was elated. But when I saw the list of five or six sermons on one 30-minute tape running at seven and one half inches per second I knew this would not be the "dynamic Dodd" in his pulpit that I wanted people to hear. They were just short devotionals.

Dodd had meant much to my life. He was the first "big preacher" I heard as a boy in my early teens. I remember his holding a meeting in my home church in Paducah, Kentucky. Mama had Brother Ellis, the pastor, and Dr. Dodd come to our house one day at noon for dinner (we had supper in the evening and dinner at noon). When Dr. Dodd asked me what I planned to do in life, before I could answer Brother Ellis said, "Dr. Dodd I think J. D. has been called to preach. I can still hear his words and feel the weight of his hand on my head when he patted me on the head and said, 'God bless you, my boy. Give God your best.' Through the years he was a great inspiration to me. He had a most unusual and appealing, as well as forceful, type delivery. Nobody else ever could say certain words like Dodd said them: 'Jesus Christ,' 'Isiah,' and 'Jesus is coming again!' (He always said 'a-gain.') For 38 years he was shepherd of the flock at the First church of Shreveport. He was one of the organizers of the Cooperative Program in 1925. He served two terms as President of the Southern Baptist Convention and was a member for many years of the Executive Committee of the Baptist World Alliance. He had convictions on the great doctrines of the Word of God. He was a missionary and evangelistic. He was a true Christian statesman.

In my search for recordings of his voice, I turned to the members of his family still living in Shreveport. They made available to me some spools of wire recordings of several of his sermons. But wire recorders are as out of date today as the ladies' "bustle" and the men's "mustache cup." A friend had one as a museum piece and it was just that. I copied one or two of the sermons from the wire onto tape but ruined the wire in running it back

on the reel. A preacher friend in Texas said he had one in good working order, would lend it to me, or sell it to me. I wrote him right back to send it and I'd pay him what it was worth. He replied that he paid \$75 for it, but if I sent him \$25 he would be happy. He got the check before I got the recorder. As I copied these sermons I had great feelings of emotion and of thanks giving to God for preachers like M. E. Dodd. I selected two of the sermons I had copied on tape that I thought would serve the purpose both from the standpoint of the limitation of time (about 28 minutes each) and audio quality.

On January 16, 1969, I walked into Jarrell McCracken's office at Word in Waco, turned over a tape of the sermons, photographs of Dodd and a biographical sketch. That was another great emotional charge and occasion for thanksgiving in the formal printed announcement from Word that Dodd, with these two sermons, was this month's selection in the "Great Sermon Series."

And so now after 17 years since his voice was stilled, all of us, who ever heard Dr. Dodd and were challenged and inspired by his sermons, can hear him as he preaches with his characteristic fervency and fire. One of the sermons, "Christ Abolished Death" was preached Easter Sunday, 1951, the first Easter after he and Mrs. Dodd lost their daughter Martha in death. The other sermon, "The Divine Call to the Ministry," magnifies the office of the minister and counsels both pastor and people as to their relationship that should obtain between them. When I first heard it I said that every candidate for the ministry should be locked in a room, strapped in a chair, and forced to hear that sermon before he is ordained.

I rejoice that preachers and laymen everywhere can now secure this record of these two mighty sermons by M. E. Dodd. They sell for \$4.98 and are available through Baptist Book Stores and other outlets for records in the country. These will be listened to by preachers in the quiet of their study, by groups of deacons together, and by classes for preachers in our colleges and seminaries. So it is true, "M. E. Dodd Still Speaks." —Baptist Message.

USSR Baptists Show Rise In Baptisms

RICHMOND, Va. (RNS) — An upsurge of evangelical Christianity is taking place in the Soviet Union, according to the Rev. Sergei Timchenko, first vice-president of the All-Union Council of Evangelical Christians-Baptists.

Mr. Timchenko, pastor of a Moscow Baptist congregation, said his church baptized 182 persons in 1969 and that 13,000 baptisms were recorded by the All-Union Council.

The Russian Baptist leader spoke at the headquarters of the Southern Baptist Foreign Mission Board. He was accompanied by Ilya Orlove and Mrs. Klaudia Pilipuk, both officials of the All-Union Council, and came here under the auspices of the Baptist World Alliance.

Mr. Timchenko reported 13 newly registered Baptist congregations in Moscow, each with 2,000 to 3,000 members. But only his church has its own building, he said.

The recent 40th Congress of the All-Union Council welcomed back some of the Baptist dissidents who had earlier withdrawn, Mr. Timchenko said.

The dissidents, sometimes called "initiative Baptists," began their movement of separation from the officially registered All-Union Council in 1961, objecting to the policy of submission to government regulation of the churches.

Churches Register: Ten Baptist churches have registered with the Spanish government and others are considering it, according to Mrs. Charles W. Whitten, Southern Baptist missionary. She reports "strong conflict" among the registering and non-registering churches, and, she says, "It is to be hoped and prayed that the Spanish Baptist Union will be unimpaired." The union consists of more than 50 churches.

Request For Testaments Survives Crash, Fire

ATHENS (EP) — Not even a plane crash could interfere with God's will," a Protestant clergymen said here after receiving a letter saved from the burned wreckage of a commercial airliner.

Last Dec. 8, an Olympic Airways plane crashed outside Athens and burned intensely. Ninety-one persons died in the fire.

Among the very few things surviving the holocaust was a letter from a young soldier in Crete, one Alex Barbouri, requesting one of the free New Testaments advertised by the American Mission to the Greeks, whose headquarters is in Athens.

When the letter was delivered, finally, the Rev. Spiros Zodhiates, president of the mission, remarked, "Apparently God wanted this young man to receive a New Testament, and not even a plane crash could interfere with His Will."



CENTENNIAL SERVICE, FIRST, HAZZLEHURST, February 22 — Left to right are Rev. Carey Cox, former pastor; Rev. Rowe C. Holcomb, pastor; Rev. George E. Meadows, pastor-elect; Rev. J. H. Street, former pastor.

First, Hazlehurst -- 100 Year Old

First, Hazlehurst held special services on Sunday, February 22, in celebration of the church's 100th anniversary.

For the morning service, Dr. W. Douglas Hudgins, executive secretary, Mississippi Baptist Convention Board, Jackson, was guest speaker. Mr. Holcomb is retiring March 31 after having served the church as pastor for 21 years.

Dr. Claude Rhea, member of the faculty of Samford University, Birmingham, Alabama, was guest soloist at both morning and afternoon services. John Flynt, in the morning service, sang "How Great Thou Art."

The ordinance of the Lord's Supper was observed at the evening service.

Dr. E. Ray Izard, General Chair-

man, Centennial Celebration, presided at the afternoon service. Others on the program included Rev. George Meadows, associate pastor for the past two and one-half years, (who has been called as pastor to succeed Rev. Rowe Holcomb, effective April 1,) and two former pastors, Rev. J. H. Street of Newton and Rev. Carey E. Cox of Jackson. Mr. Street, former director of public relations at Clarke College, is now retired. Mr. Cox is executive secretary, Mississippi Baptist Foundation.

A luncheon was held in Fellowship Hall for all local and out-of-town people in attendance. The ordinance of the Lord's Supper was observed at the evening service.

Dr. Claude Rhea, member of the faculty of Samford University, Birmingham, Alabama, was guest soloist at both morning and afternoon services. John Flynt, in the morning service, sang "How Great Thou Art."

The ordinance of the Lord's Supper was observed at the evening service.



ANNUITY TRUSTEES RE-ELECT DAROLD MORGAN PRESIDENT

DALLAS — R. Alton Reed (left front) executive secretary of the Southern Baptist Annuity Board, is shown with newly elected Trustee officers. Re-elected president at the 52nd annual meeting was Darold Morgan (right), pastor of Cliff Temple Church, Dallas. Vice presidents elected include, Frank L. Durham (center) Dallas, and back row, Carl B. Allen (left), pastor of First Church, Hohenwald, Tennessee, and Charles Cockrell (right), pastor of First Church, Garland, Texas.



PROGRAM PERSONALITIES — S.S. LEADERSHIP WEEK

PROGRAM PERSONALITIES for 1970 Sunday School Leadership weeks at the assemblies are: Glorieta, top row, left to right, James Flaming, pastor, First Church, Abilene, preacher; James Woodward, chairman of the department of church music, Oklahoma Baptist University, Shawnee, music director, July 2-8; Russell H. Dilday, pastor, Second-Ponce de Leon Church, Atlanta, preacher; Charles Crocker, music director, First Church, Asheville, N. C., music director, July 9-15; Ridgecrest, second row, Jess C. Moody, pastor, First Church, West Palm Beach, Fla., preacher; Robert McConnell, music director, First Church, Bossier, La., music director, July 30-Aug. 5; William L. Self, pastor, Wieca Road Church, Atlanta, preacher; Joseph O. Stroud, secretary, church music department, North Carolina State Convention, Raleigh, music director, Aug. 6-12.

Kentucky Religious Leaders Oppose Parochial Aid Bill

LOUISVILLE (BP) — Ten religious leaders in Kentucky, including three Southern Baptists, have issued a statement opposing a bill in the Kentucky legislature to provide public tax funds to pay up to 70 per cent of the salaries of parochial school teachers.

"We believe this constitutes substantial 'aid' to parochial and private elementary and secondary schools" in violation of the state constitution, the religious leader said.

They cited three reasons for their opposition: (1) It is clearly unconstitutional; (2) it puts in peril our invaluable public school system; and (3) it denies religious freedom and is divisive among the church groups.

The religious leaders called on all Kentucky legislators to vote against the two bills (House Bill 198 and Senate Bill 128), and urged all Kentucky citizens "who may share these convictions" to communicate their concern to the legislators.

The statement was signed by the Methodist Bishop for Louisville, the Episcopal Bishop for the Kentucky district; the moderator for the General Association of Baptists in Kentucky, two Methodist district superintendents, the Church of the Nazarene district superintendent for Kentucky; the ecumenical concerns chairman for Christian Churches in Kentucky; and by three Southern Baptist leaders.

Signing the statement were Harold G. Sanders, executive secretary of the Kentucky Baptist Convention; C. R. Daley, editor of the Western Recorder, Baptist state paper; and G. Allen West, missions superintendent for the Long Run Baptist Association, Louisville.

FMB Appointments —

Continued from page 1)

Richmond and at the two Southern Baptist assemblies in North Carolina and New Mexico. The board departed this tradition in May 1969 when it met in the First Baptist Church of Dallas, Tex., and appointed missionaries in a Dallas university college.

The appointments in Lakeland will be the board's first in the new decade. They will push the number of the overseas force to approximately 2,495 personnel in 71 countries and territories.

Executive Secretary Cauthen has challenged Southern Baptists to have 3,500 to 4,000 missionaries overseas by the end of this decade, calling for an annual net gain of at least 125.

A meeting of the full 67-member board and an appointment service to be held in Richmond in April will highlight observance of the board's 125th anniversary. The agency was founded in 1845 during the organizational meeting of the Southern Baptist Convention.

Do the best you can. Angels can do no more.

He is never alone who is in the company of noble thoughts.

Francis P. Lide Dies

Francis P. Lide, emeritus Southern Baptist missionary who served 45 years in the Orient, died Feb. 15 in a Wake Forest, N. C., hospital. He was 71.

A funeral was held Feb. 16 at Wake Forest Baptist Church, with burial in Raleigh, N. C.

Lide, who had been in declining health since his retirement in 1966, entered a convalescent home last fall. He returned to his Wake Forest home before Christmas, where he remained until being hospitalized a few days before his death.

A friend of Lide's once characterized him as "a Southern gentleman, a world citizen and an honored missionary." Some Chinese-speaking Baptists said that he spoke the Man-darin dialect more correctly than the most careful student among them.

For more than half his missionary career Lide was a theological seminary professor in China. He led in the establishment of the Philippine Baptist Theological Seminary, Baguio, in 1952, and was president of the institution for the next 10½ years. His last overseas post was Hong Kong Baptist Theological Seminary. He returned to the United States in 1965.

Suggested churchwide activities include prayer breakfasts, mission sermons, missionaries' testimonies, missions banquets, dramas, visuals, home missions field trips.

Family prayer for home missions may be guided by a dinner table prayer reminder available free for churches to distribute.

First Pastor To Preach Last Sermon In Old Auditorium At Robinson Street

Members of Robinson Street Church, Jackson, have announced plans for dedication of the new sanctuary to begin March 1 and continue through March 15.

Rev. Leonard Holloway, first pastor of the church, will return to preach the last service in the old auditorium on March 1, at the 11:00 a.m. worship hour.

The first service in new sanctuary will be conducted by Rev. John G.

Preacher Breaks Rib While Preaching!

And then there is the story of the preacher who broke a rib while preaching. This actually happened to Dr. D. C. Martin, interim pastor of the Highland Baptist Church in Laurel, Sunday night, Feb. 15. He was preaching fast and furious when he came to emphasize the point that Paul exhorts Christians in Romans 12:1 to present their bodies — not their hearts, or their spirits, or their souls, but their physical bodies in a literal sense. At this point our wild preacher was flailing his arms and flinging his hands; he balled up his fist and pounded his chest just as hard as he could to make real the point of presenting the actual body. Under his breath, which almost left him, our preacher went "Ouch!" in inaudible tones. He felt that even he did not realize how powerful a preacher he is. The pain was something like that resulting from something broken. And sure enough, the doctor diagnosed the hurt as that resulting from a broken rib. Dr. Martin, who is also the Dean of Student Affairs at William Carey College, will now be known far and wide as a powerful, bone-breaking preacher — even if he has to break one of his own to prove the point.

Archer Warns Of Peril

Washington, D. C. (C-SNS) — Glenn L. Archer, for 23 years executive director of Americans United for Separation of Church and State declared on the eve of his organization's 23rd National Conference on Church and State in Detroit, Michigan that in all his years as director he had "never seen such political pressures to contravene church-state separation as we see at the present time." The full text of the Archer statement follows:

"As we begin the sessions of our 23rd National Conference on Church and State it is quite evident that in all my years of activity in this field I have never seen such political pressures to contravene church-state separation as we see at the present time. It is singularly appropriate that we meet in the State of Michigan. At this very moment Michigan is torn with strife over the demands of the Catholic Church for tax support of its denominational schools.

"We have in riot-torn Ireland a perfect demonstration of what happens when politicians succumb to pressures of this kind. When public funds are used to implement sectarian divisions in the school rooms we can see sectarian divisions in our schools."

"But Michigan is only one state that feels this problem. In 39 states at this moment the Catholic Church under a plea of poverty seeks to impose the costs of its institutions on taxpayers of all faiths. In 17 states the clerical forces endeavor to change the constitution to make this possible. Unless these pressures are resisted strongly by all citizens our cherished freedom from the tax for religion will be lost. The world has seen far too much of government-subsidized religion. That was why our Founding Fathers separated church and state in the first place.

"Our leaders should take note of the recent Gallup survey sponsored by A Study of the American Independent School of Cambridge, Massachusetts, which registered 59% opposed to parochial in a nationwide sampling and only 37% in favor."

Nation In Need —

Continued from page 1)

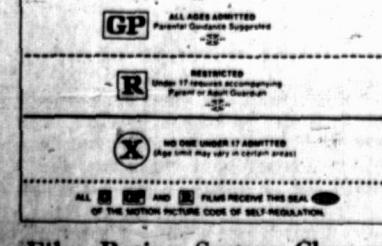
used at almost \$13,000 to missionaries that year. Thus the Home Mission Board observed its fiftieth anniversary saved from disaster.

Through the years the offering has continued a mainstay of home missions. While WMU still leads in promoting the offering and week of prayer, it has become a churchwide concern. Brotherhood shares in promoting the observance. The Sunday School will give support through Home Missions Day in the Sunday School March 8.

Suggested churchwide activities include prayer breakfasts, mission sermons, missionaries' testimonies, missions banquets, dramas, visuals, home missions field trips.

Family prayer for home missions may be guided by a dinner table prayer reminder available free for churches to distribute.

The public is invited to attend these services.



Film Rating System Changed NEW YORK — Changes have been made in the film industry's voluntary rating system after a year of operation. The letters "GP" will replace "M" to categorize movies in which parental discretion is advised, and the age limit in the "R" and "X" categories has been changed from 16 to 17. RMS Photo

BMC Alumnae VBS Worker For 45 Years May Nominate Has Never Missed VBS Clinic Alumna Of Year

Alumnae of Blue Mountain College are invited to recommend candidates for consideration as "Alumna of the Year."

All nominations must be in writing, preferably typewritten, and accompanied by sufficient biographical and other pertinent data to substantiate the candidates' qualifications. No special form of nomination is required. The following criteria should serve as guidelines for the recommendation of a candidate:

1. Accomplishments in business or professional life

2. Outstanding services in church and community affairs at the local, state, or national levels

3. Specific and meritorious services in behalf of the quality and advancement of Blue Mountain College

The "Alumna of the Year" Award is designed primarily to honor outstanding alumnae for distinctions as described above. Active faculty and staff of the college are not eligible for the award.

Nominations should be directed to the President of the College, Box 338, Blue Mountain College, Blue Mountain, Mississippi 38610. He will then forward them to members of a special committee. Nominations should be received no later than April 1, 1970.



Mrs. Barney Whitfield

One of the first Vacation Bible Schools to be held in Mississippi was

in the summer of 1925 at First Baptist Church in Picayune. Serving as superintendent of the Primary department that year was Mrs. Barney Whitfield. With the exception of one summer, when her husband was critically ill, Mrs. Whitfield has worked with the Primaries each year since that time, in her church.

Mrs. Whitfield is a most progressive Primary worker. She feels the need of training for herself as well as for her workers. Attending the State Bible School Clinics has been one way in which she has gained this training. She has attended every State

Bible School Clinic sponsored by the Mississippi Baptist Sunday School Department. She has shared the information that she received in these clinics with the workers in Pearl River Association, as she went home to lead the Associational Primary conferences.

"Why do you keep coming?" asked Carolyn Madison, associate, state Sunday School Department.

"I always learn something," answered Mrs. Whitfield.

WMU Promotes One, Names Consultant

BIRMINGHAM, Ala. (BP) — A new staff member, and the promotion of an editor already on the staff, has been announced by the Woman's Missionary Union of the Southern Baptist Convention.

Miss Adrienne Bonham, editor of More and Adventure magazines published by the Southern Baptist Sunday School Board, Nashville, will become WMU consultant in general administration, research and program design, effective February 15.

Miss Jesse A. Tucker, who has been an editorial assistant at the WMU office here, has now become editor of children's materials.

Thursday, February 26, 1971

RAPHTIST RECORD PAGE 2

SBC Group Sets Record Budget

(Continued from page 1)
compromising later on Tuesday morning.

The current presidents of the SBC Pastors' Conference and Woman's Missionary Union Convention, plus three former Pastors' Conference presidents supported the compromise proposal.

Final decision on the convention opening time must come from the full convention, however.

The Executive Committee also voted to recommend that the SBC hold its 1975 session in Miami Beach, June 9-13; and the 1976 convention, June 14-18, in Norfolk, Va. An invitation from Norfolk had been extended for 1975, but the committee recommended that the convention meet in the area near the birthplace of the nation in 1976 in connection with the nation's bicentennial.

Three other recommendations related to the annual convention, all subject to approval at the Denver meeting. Two dealt with bylaw changes to enable the convention's credentials committee to be expanded to include more members, rather than limited to seven members under current bylaws.

Last year 3,000 convention messengers descended on the credentials committee without proper registration cards, and the seven members had to interview each.

Another recommendation proposed that the convention's committee on order to business appoint the convention music director, rather than the

president of the convention. The proposal was made by current SBC President W. A. Criswell of Dallas.

One recommendation suggested that the convention's committee on boards seek to nominate larger numbers of women and young adults for membership as SBC boards and agency trustees, and encouraged agencies to co-opt young adults to participate in their meetings.

Five students attended the Executive Committee as special guests. Two students told the 58 members they had been "enlightened" and "encouraged" by the proceedings. They agreed the students were reluctant to speak out on issues without adequate background knowledge, and one suggested that students should attend more than one meeting of the committee if they wanted real dialogue with youth. The administrative subcommittee was asked to study a "permanent policy" for student participation.

A procedure for a subcommittee study on ways to better utilize and involve laymen in the life of the denomination was approved by the Executive Committee, and a review of a 1959 survey of convention structure by 10 Executive Committee members was authorized.

The committee of 10 will review the assignments made by the convention on recommendation of what was called the "Branch Committee" of 1959 which studied the total convention program. The committee will

report any changes or modifications it feels should be made.

A proposal to study the role and place of the American Baptist Theological Seminary in Nashville, a school primary for black ministerial students, was referred to the program subcommittee. The SBC Commission on the American Seminary requested the study.

The Executive Committee recommended a statement on taxation of church property, as adopted by the Baptist Joint Committee on Public Affairs in Washington. The members expressed hope the Public Affairs Committee would present the statement to the convention for "any action deemed appropriate."

Resolutions Adopted

Resolutions of appreciation were adopted honoring two Baptist editors, one SBC agency head, and one state convention executive who plan retirement, and one seminary president who recently resigned to take another position.

The resolutions paid tribute to W. Guy Stracener, retiring editor of the Florida Baptist Witness, Jacksonville, Fla.; Reuben E. Alley, retiring editor of the Religious Herald, Richmond, Va.; M. C. Stith, retiring executive secretary of the District of Columbia Baptist Convention; Rabun L. Brantley, retiring executive secretary of the SBC Education Commission, Nashville; and H. Leo Eddie, president of New Orleans Baptist Theological Seminary who resigned recently to take an executive post with Religious Heritage of America.

A progress report was made on the successful efforts of Baptists in Kansas to raise \$1.2 million to overcome the insolvent condition of their church loan association.

A committee to study representation at the annual convention also brought a progress report.

There was a period of open discussion on the representation question, and a Baptist layman from Illinois suggested the possibility of using computerized punch cards to poll SBC churches on business issues through the mail, following distribution of information giving arguments for and against each question. The committee plans more open hearings and public opinion polls at the convention when it meets in Denver.

Although no action was taken, the Executive Committee staff was requested to study the costs and possibility of holding the September 1970 meeting of the committee in Augusta, Ga., where the convention was organized 122 years ago. (1948).

The true disciple determines not to live for self but for others, not for inclination but for duty, not for self, math in "When He Calls Me," Broadcast for God. — William Walter Warner Press.

In Mississippi, drunk driving is the No. 1 problem.

Governor Williams wants to strengthen the law.



The best minds in medicine and in traffic safety say that a person should be considered legally "drunk" at .10% blood alcohol. That is also the recommendation of the National Highway Safety Bureau.

But Mississippi has no law that establishes a chemical test level for intoxication.

13,000 were killed and injured on the roads of Mississippi last year and the national average indicates that in at least half the cases, drunk drivers were involved.

Not just drinking—drunk.

The problem is bad and will probably get worse, unless you get behind the efforts your governor and the needed legislation on the books.

Mississippi needs laws that set statutory intoxication at .10% blood alcohol, and that require any driver arrested for drunk driving to take a chemical test or lose his driver's license on the "implied consent" principle.

How can it be done?

Public support is the first step, and that's where you come in. Right now, while the legislature is in session, your governor and legislators need to know you want the law. So take just a minute to fill in the coupon and mail it to the governor.

If you're willing to do a bit more than fill in a coupon, write a letter to your state legislators and tell them where you stand on this vital issue.

There are other things you can do to help cut the killing on our highways, too. They are outlined in Allstate's new, free booklet, "Drunk Drivers and Highway Safety." If you'd like a copy, write to the Safety Director, Allstate Insurance Company, Northbrook, Illinois 60062.

Help him.

GOVERNOR JOHN BELL WILLIAMS
State Capitol
Jackson, Mississippi 39205

I support your efforts to get proper new drunk driving legislation on the books and working.

NAME _____

ADDRESS _____

CITY _____

STATE _____ ZIP _____



First Anniversary At First, Gulfport

First Church, Gulfport, members and friends have been greeting their pastor, Dr. John H. Taylor, and congratulating him on a successful first year as pastor of First Church.

In spite of Hurricane Camille damage to the church buildings, repairs are being made and the church is going forward. This past June, First Church had the largest Vacation Bible School in its history — over six hundred students enrolled.

Pictured are Dr. John H. Taylor, his wife, Betty, and daughters, Cathy and Angela.

Allstate

The Baptist Record

Largest Circulation of Any Newspaper
Of Any Kind In Mississippi
JOE T. ODLE, Editor

Missions In The Northeast

Next week is the Week of Prayer for Home Missions, in Southern Baptist churches, and the time for the Annie Armstrong Offering for Home Missions. Home Missions is the convention program for Baptist witness all across America, and in Puerto Rico and Panama. Cuba also is a Home Mission assignment, but presently the work there is curtailed.

The mission study emphasis preceding this 1970 Week of Prayer has been on mission work in the Northeastern part of the United States. This includes the New England states, New York, New Jersey, Delaware and Pennsylvania. A new state convention has just been organized in New York.

Southern Baptists entered this area only a few years ago, although it was the very cradle of Baptist work in America, and Baptists have been there longer than in any part of the nation. It was representatives of churches in this area who first bought Baptist witness to the South.

In recent years, however, Baptist work has not been as aggressive in this area, as in some other sections, and, as a result, there are many communities and even cities which do not have a Baptist witness. Moreover, the rapid population growth there has made this the most densely populated section of the nation, with multiplied millions who have not been reached by an evangelical witness.

Southern Baptist Entrance

As Southern Baptist expansion began a few years ago, it was only natural that they should move into such an area. Beginnings of this movement actually came from fine Southern Baptist laymen who were transferred into the area, and felt the need for Southern Baptist churches and witness. Missions and churches were formed, pastors followed, and then neighboring Southern Baptist states, and the Home Mission Board began to work with those churches. The result has been rapid expansion and growth, so that the convention now has a firm foot-hold.

An example of the need is New York City, where not many years ago there were numerous Baptist churches cooperating with the American (formerly Northern) Baptist Convention. Now we are told there is just one Baptist church in the central New York City area which cooperates with that convention. Some of the churches have become affiliated with other Baptist groups, some have become something other than Baptist, and some have just died. Still the millions of people

are there, and a strong Baptist witness is needed.

Into such a situation Southern Baptists have moved. They have not come to compete with anybody else, but rather to give a positive, evangelical, Christian witness, in a "forward surge to make America Christian."

Work Not Easy

The work is not easy. Southern Baptists are not well known in the area, and many people have a misconception of them. Furthermore, the evangelical witness is not always quickly accepted in a section, where many denominations long have given major emphasis to other things.

Southern Baptists are not ignoring social needs. They are seeking to minister to people, whatever their needs, but they are not forgetful that the primary need of every individual in the world is to be saved. There is special need for positive Christian witness in this area of great urban concentration, whether it be in the ghettos and crowded conditions of the inner city areas, in the high rise sections, or in the affluent suburban districts. Southern Baptists are seeking to enter all of these areas. While there already are many churches and missions established, the work is actually just begun, since the need is great.

Mississippians Involved

Mississippians are having a vital part in the expansion in this area. It would be impossible to name them all, for we do not even know of the many laymen who are there, but we do recall the names of some former Mississippi pastors and preachers who are serving there. We think of the Ken Lyles in New York City, the Howard Taylors in Newburg, the Caby Byrnes at West Point, and the Joe Olivers in Rochester. We are sure there are others. We thank God for all of them, for the way they are planting their lives in Baptist work in this area.

We Can Assist

The Home Mission Board is ready to greatly expand its work in the Northeast, but cannot move faster than Southern Baptists provide personnel and money. It takes trained, dedicated Christian leaders to do the work in these fields, and it takes money to buy property and establish and support missions and churches.

Our dollars and our prayers can help support these needs. May we join with the WMU organizations in our churches in their study of this work, and in sacrificial giving to this great offering, which is so essential if the work is to advance.

Getting People "Saved"

One of the greatest criticisms raised against Southern Baptists is that they are always concerned about getting people "saved." To some people this is an offensive spirit, and they do not like Southern Baptists because of it.

We want the life guard to try to save the lives of swimmers who are drowning.

We want the signalman at the crossing to sound the warning when the fast train is approaching.

We want the doctor to try to save the patient who is desperately ill.

We want the fireman to attempt to extinguish the blaze when the building is burning.

We want the policeman to attempt to protect people when danger is near.

Why should we not want the churches to be concerned about trying to save people who are lost? It is the major responsibility the Lord has placed upon them.

The most important experience that can come to any individual is to be saved. That salvation includes the whole man, and his life, his death and his eternal existence. This was the purpose for which Christ came into the world. "The Son of Man is come to seek and to save that which was lost." Luke 19:10. It also is the reason that Christ set up His church. He gave to his church, as an institution, the commission to go into all the world and make disciples of all men (lead them to the experience of being saved), to baptize those saved

and to feed a constant diet of sex and socialism. They have their emotions bled white by television.

Every advertisement rams an unnatural form of integration down their throats. And then at Sunday school and Training Union on Sunday, they have to listen to what "brutes" they have been all these years relative to current social issues. Herein lies the trouble.

First, we need a grass-roots revival that will rid us of this subtle liberal and socialist approach which has crept in. Then, with hearts on fire, we need to get back to a face to face, Bible in hand witness personal witness to the validity of the gospel of Jesus Christ. This will do more to shape the seventies than all the catchy slogans and additional literature that can ever be mustered.

Jimmy Hodges
McComb, Miss.

Anis Shorosh Writes
From W. Pakistan

Karachi, W. Pakistan Feb. 2

Dear Friends,

I send you greetings in the name of our Beloved Saviour from Pakistan. The Lord has been leading in mighty ways. His blessings have been manifold, His grace abounding and His Spirit moving in glorious ways. I have felt the power of the prayers of His saints on my behalf. He has protected me from certain danger in various countries and from car accidents and these have increased my faith really and truly. I am constantly amazed at His miraculous power. There is no need for me to write to you the names of the cities I have visited, yet

I know you are busy — time is limited — may I please have the privilege to pull up a chair and briefly tell you about the Ellsworth State School and Whitfield Mental Retardation Annex Parents Association.

Our organization functions with a dual purpose: To improve opportunities and facilities at the two institutions and to educate the public to acceptance of the retarded as lovable and trainable. The association is affiliated with the Internal Revenue Service so that any contribution given in our name is a deductible item on one's income tax return.

Let us invite your attention to the bleak life of residents in an institution. There was nothing to wait for except the food truck or another pill. Existence consisted of just sitting — staring into space not really caring if another



Beyond the Ironing Board

"The Ones-Out-Of-Fifteen"

A new-found friend last year was astounded to hear that I believe social drinking is wrong and that a late afternoon cocktail is more harmful than helpful. During a conversation which revealed that at our house we teach, among other things about drinking, that it can be totally abstained from in all forms, and that the hostess who fails to provide for the non-social drinker is the one who breaches the rules of etiquette, my friend said, "But you can't teach a child it is a mortal sin to take one drink!" My reply was quick and may be a bit cutting to her, considering her church affiliation, "I don't teach him it's a mortal sin." Then I backed away from the conversation, seeing that an uncrossable gulf could be made between us, for neither of us intended to change our minds one whit.

Later when I was re-thinking the dialogue and mentally adding all the "goodies" I wished I had thought of to say, my mind came up with a rebuttal which has been most useful to me. I decided that the next person who looked at me as if I were mentally incompetent for teaching total abstinence would hear this explanation:

Folks who are in a position to know what they're doing have documented studies pointing out that out of 15 people who take their first drinks, one becomes an alcoholic and several become problem drinkers. If there were a brand of candy bars called Beverage Alcohol and one out of every 15 children who ate that candy bar developed an upset stomach, I would teach my children to

NEWEST BOOKS

LAST THINGS edited by H. Lee Edleman (Zondervan, 160 pp., \$3.95).

A symposium of prophetic messages, especially relating to the "last days." The twelve writers come from varied denominational backgrounds and from different theological positions. Some are pastors, some are theological teachers, and some are scientists. Included is at least one college president. The writers do not agree in their theological positions so that they look at the future from different points of view. Readers probably will agree with some and disagree with others, according to their own point of view. However, the book does give a cross section of theological thinking about present conditions and what is ahead.

THE STRATEGIC GRASP OF THE BIBLE by J. Sidlow Baxter (Zondervan, 405 pp., \$6.95).

This widely known Australian born preacher and Bible teacher has written numerous books, the best known of which probably is his extensive work called *Explore the Book*. This new book is a series of studies in the structural and dispensational characteristics of the Bible. The first ten chapters deal with the Bible itself and discusses such problems as the approach to Bible study, the meaning of spiritual illumination, the completeness of the Bible, its design and message, and other great truths concerning it. The second section which is called "Mainly Dispensational" has 13 chapters. The opening one compares the pre-millennial and millennial views. There are three chapters on the meaning of the kingdom. A chapter discusses the church, one discusses the Gospels, while three are given to the book of Acts. Finally there are studies of the Epistles, and the last chapter discusses Revelation as "the final peak in the landscape." This student of God's Word is able to dig deep and to bring great riches into view as he opens the Word. This book will bless every person who loves the Bible and will strengthen his faith in it as the revealed, inspired Word of God.

Christian Life Magazine annually conducts a survey on the state of the Sunday School in the United States. In this volume the Sunday School editor for the magazine has enlarged the survey to give a study of the ten largest Sunday Schools in the United States. Photographs are included of each of the churches involved and a report given of the secrets of the growth. Only one Southern Baptist church is in the top ten, the First Baptist Church of Dallas, Texas, which is Number 3. The first nine churches are Baptist, with all of them being Independent Baptist churches except First in Dallas. Church Number 8 is the First Baptist Church, Van Nuys, California, which formerly was American Baptist but recently withdrew from that group. After giving a survey of each of the churches, the author gives a chapter on factors causing growth based on the church program and another based on the Sunday School program. It is amazing to see that these great Sunday Schools are from churches having many things in common, such as a Bible-believing, Bible-preaching ministry, evangelistic concern, a people-centered ministry, etc. The book will inspire and challenge those who want to reach more people in the teaching of the Word of God.

THE TEN LARGEST SUNDAY SCHOOLS AND WHAT MAKES THEM GROW by Elmer L. Towns (Baker, 163 pp., paper \$1.95).

Christian Life Magazine annually conducts a survey on the state of the Sunday School in the United States. In this volume the Sunday School editor for the magazine has enlarged the survey to give a study of the ten largest Sunday Schools in the United States. Photographs are included of each of the churches involved and a report given of the secrets of the growth. Only one Southern Baptist church is in the top ten, the First Baptist Church of Dallas, Texas, which is Number 3. The first nine churches are Baptist, with all of them being Independent Baptist churches except First in Dallas. Church Number 8 is the First Baptist Church, Van Nuys, California, which formerly was American Baptist but recently withdrew from that group. After giving a survey of each of the churches, the author gives a chapter on factors causing growth based on the church program and another based on the Sunday School program. It is amazing to see that these great Sunday Schools are from churches having many things in common, such as a Bible-believing, Bible-preaching ministry, evangelistic concern, a people-centered ministry, etc. The book will inspire and challenge those who want to reach more people in the teaching of the Word of God.

The Baptist Record
515 Mississippi Street
Jackson, Miss. 39201
Joe T. Odle Editor
Joe Abrams Associate Editor
Anne McWilliams Editorial Associate
William H. Sellers, Bus. Manager
Official Journal of The
MISSISSIPPI BAPTIST CONVENTION BOARD
W. Douglas Hudgins Executive Secretary
The Baptist Building
Box 530, Jackson, Miss. 39205
Baptist Record Advisory Committee: Henry Harris, West Point; S. R. Mason, Jackson; Kelly Danner, Charleston; Paul H. Leber, Moss Point; G. O. Parker, Magee; Bob Ramsey, Tunica.
Subscription \$1.00 a year payable in advance.
Second Class Postage paid at Jackson, Mississippi.
The Baptist Record is a member of the Associated Baptist Press Association, the Associated Church Press and the Evangelical Press Association.

“QUOTABLES”

Selected by the editor from contemporary thought and opinion

MOST OF THE PEOPLE who have done something fine for the world have been those who somewhere in their lives made discoveries that changed their life-directions. Each one has latched onto a dream and for the rest of his life pursued it.—Charles and Treadaway in "Fifty Character Stories," Broadman Press.

THE EDITORIAL PAGE

PAGE 4 BAPTIST RECORD

Thursday, February 26, 1970



I THE BAPTIST FORUM I

Calls For Return To Revival, Personal Witness

Dear Dr. Odle:

"Be not the first to try the new, nor yet the last to lay the old aside," is still relevant advice. The flux of our present maelstrom leaves the most casual observer with a dizzy head. Yesterday's pitch is no longer today's pattern, and Rip Van Winkle's experience could easily be duplicated today. However, his writer dares to challenge the speed with which some things are being changed in our denomination. Architects of these new ideas assure us that shaping the seventies requires entirely new molds. But is this true? Is the common denominator as simple as scraping the methods of the past decade? Is a new slogan all we need, beefed up perhaps by some additional quarters and some enthusiastic yells? Or does our dilemma require a much more strenuous appraisal and a much stronger therapy? Why does not some one have the fortitude to say that we are a sick denomination?

No doctor would stroll into a cancer patient's room and casually chant, "Health makes wealth; hurry up and get well." Instead, he would behave with the gravity of the situation and exercise his most solemn skills. God give us more men like W. A. Criswell who will honestly diagnose our trouble and then prescribe more than a band-aid for the cure.

Our difficulty is not in principles and methods. Rather, it lies in the hearts of our people who have grown weary of the race-sex issues. The panacea is still to be found in the Sunday school reaching the Prospects and Training Union implementing what the Sunday school has taught. And when our denomination quits trying to solve the race issue and gives up on seeking to make our intermediates sex experts, then we may have reached the first juncture of our long journey back home.

What can we expect of our people? They are fed a constant diet of sex and socialism. They have their emotions bled white by television. Every advertisement rams an unnatural form of integration down their throats. And then at Sunday school and Training Union on Sunday, they have to listen to what "brutes" they have been all these years relative to current social issues. Herein lies the trouble.

First, we need a grass-roots revival that will rid us of this subtle liberal and socialist approach which has crept in. Then, with hearts on fire, we need to get back to a face to face, Bible in hand witness personal witness to the validity of the gospel of Jesus Christ. This will do more to shape the seventies than all the catchy slogans and additional literature that can ever be mustered.

Jimmy Hodges
McComb, Miss.

Anis Shorosh Writes
From W. Pakistan

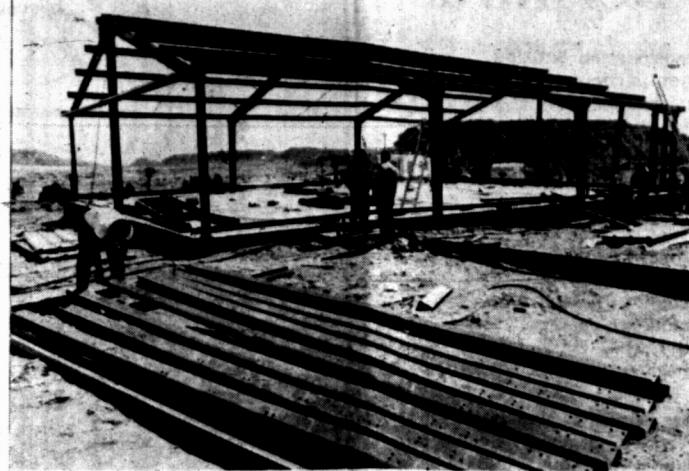
Karachi, W. Pakistan Feb. 2

Dear Friends,

I send you greetings in the name of our Beloved Saviour from Pakistan. The Lord has been leading in mighty ways. His blessings have been manifold, His grace abounding and His Spirit moving in glorious ways. I have felt the power of the prayers of His saints on my behalf. He has protected me from certain danger in various countries and from car accidents and these have increased my faith really and truly. I am constantly amazed at His miraculous power. There is no need for me to write to you the names of the cities I have visited, yet



Dr. Dan Gruver, medical missionary in Panama, checks the heart of a small patient, San Blas, Panama.



Construction of new building for Navajo Indians, Teeec Nos Pos, Arizona.



Missionary Albert Casteel, right, visiting the Medina family who live near Arecibo, Puerto Rico.



Chaplain B. J. Williamson attaches his chaplain card in the windshield of his car before leaving to visit patients at the Mayo Clinic, Mayo Clinic buildings in background, Rochester, Minnesota.



Jerry Scruggs, director of weekday ministries, Central Nassau Baptist Church, Westbury, L. I., New York, teaches a group of people personal evangelism to prepare them for outreach in the community.



Navajo woman listens to sermon during Evangelistic Crusade, Window Rock, Arizona.



Woman being taught to read through literacy program of the East Baltimore Baptist Church's



Ken Lyle, superintendent of missions, Metropolitan New York Baptist Association, New York, telling a Bible story to children of Central Nassau Baptist Church, Westbury, L. I., New York.

The Annie Armstrong Easter Offering

"Lord Speak Through Me"

Christ is lifted up as Southern Baptists speak through home missions. "Man cannot live on bread alone, but on every word that God speaks" (Matt. 4:4, TEV). The Annie Armstrong Easter Offering for Home Missions offers every individual in the Southern Baptist Convention an opportunity to let God speak through him to millions of people in dire spiritual need throughout our land. (Home Mission Board Photos)

Providing Assistance For Senior Citizens

New York (NAPS) — The idea that the aged cannot cope with modern living may be as old as the hills—but it's not too intelligent. Today it's clear that the older generation can do all right on its own, and even better with a little help from the rest of us.

What can be done? Few things are more important to our senior citizens than keeping active. (Arts, crafts, and conversation are part of the game.) You can help older people lick the age-old enemy of old age-time.

Even when older people are confined to the home, they enjoy company. Urge friends to drop by. Make sure each member of the family spends some time with the elderly person. Encourage him or her to accept age with grace.

"What is old age — this thing that makes young people shudder and older people weep?" asks Dr. Oswald Hoffmann of radio's famed Lutheran Hour. "When do we get old? I had a friend of 75 who never got old. He died eventually, but he never grew old. He was always young — with young ideas, young ways of doing things, youthful approach to all of life, always getting ready for tomorrow and looking forward with excitement to the day after tomorrow.

"The man who can accept his white hair as a crown of glory cannot be a crepehanger, an apostle of gloom, a pander of sadness."

What are some of the ways to assist senior citizens and to benefit from their venerable judgment, experience and oft-times lively outlook on life?

Ask their advice on work and living problems. If you're planning to move and make other arrangements in your way of life, talk it over first. You'll often find not only encouragement and support for you move, but practical and timely help on doing it well.

Aid their challenges. If an elderly person wants to move to Florida, don't burst into tears or try emotional blackmail such as "Little Johnny will miss you so." For many, retirement is not the end of the road but a chance to find new friendships and a new and interesting way of life.

Write newsy letters. One grandmother says the kind of letters she best likes to get are those filled with news of the family at work or play — and often the most trivial details you may not think worthy of inclusion turn out to be the most interesting. Whether you confide your troubles or not is a matter of how close your relationship is. If you do, however, it's often best to take an upbeat view of the matter. (Say: "Harry had a fight with his boss last week, but I think he's on the road to getting the dispute straightened out now" — not "Unless Harry manages to smooth over his boss's feelings he's going to have to look for another job").

Remember anniversaries and birthdays. Often, the older a person gets, the more precious are his memories. Be sure you commemorate anniversaries and birthdays by sending appropriate greetings and presents.

Help with heavy chores. It's one

thing to say constantly, "Now take it easy" — another to simply pitch in and put up the screens, haul the trash, or do whatever has to be done to help. For instance, it is especially helpful to an older person for you to do chores which involve standing on a ladder, since even the healthiest can suffer from a feeling of dizziness on heights.

Visit as often as you can. Don't let holidays or other special days slip by without a visit if you are even re-

motely in hailing distance. Many elderly people say that they stay busy and in good spirits until a Sunday or other special holiday comes along when they have little to do — and consequently they come down with the slumps. If you can't possibly visit, make sure you send a warm personal message.

Aid in adapting to change. Don't throw cold water on new projects, part-time jobs or hobbies. Such

morale-builders can actually improve the circulation, stir up new vitality and may even help improve general health. Instead, help launch the venture with a suitable present and a blessing — and show by your attitude that you very much want to help it succeed.

Before reaching the golden years, you can extend your own youth and vitality by helping someone else extend his.

It was not until a year after their escape that the Yips were able to get their two daughters out from behind the Bamboo Curtain. The fete was achieved through the courageous efforts of Yip's aging mother who was able to make the trip back into Red China on the excuse that she was visiting several of her other children. The Chinese government was not as suspicious of older people, Yip explained.

Yip is a member of an unusually well-educated family. Besides his father, several of his brothers and sisters are physicians. A brother is in charge of the Kowloon water treatment. A sister and her husband hold degrees in sociology, but operate a clothing manufacturing firm in Hong Kong.

Yip's oldest sister, now in her sixties, holds a doctorate from the University of Michigan, and formerly taught there. Her scientist husband holds degrees from the University of Michigan, Princeton University and the University of Chicago. In 1949 they responded to Chiang Kai-Shek's call for Chinese intellectuals to re-

turn to their homeland. They were never allowed out again after the Communist takeover. Yip has several other brothers and sisters still in Red China as well.

Yip has been at the Hong Kong

Baptist College since he arrived in Kowloon, Yip took advantage of a fellowship in January, 1968, to work on the master of church music degree at Southern in the field of composition.

Within a year, Yip completed all the church music requirements for the degree, and returned to Kowloon to do electives in theology and religious education at the Hong Kong Baptist Seminary.

Besides some shorter works he composed during his course work at Southern, Yip also wrote an hour-long choral work entitled "Symphony of Earth." Written for orchestra, chorus and soloists, the text of the work is the Genesis account of the creation. Patterned after Igor Stravinsky's composition, "Symphony of Psalms", in format, it combines Oriental and Western techniques in melody and harmony.

Besides his course work at the

Summer Youth Program Set for May 8-10 at Southern

LOUISVILLE, Ky. — A summer workshop designed to teach and train youth in the 1970s will be held on the Southern Baptist Theological Seminary campus here in late spring.

Sponsored by the seminary's School of Religious Education, the "Summer Youth Program Workshop" will be held May 8 through 10 and will feature several Southern Seminary pro-

fessors and three personalities from the Sunday School Board of the Southern Baptist Convention.

Dr. William R. Cromer, associate professor of religious education and director of the workshop, said "the workshop is designed to provide practical, how-to assistance for anyone working with youth this coming summer."

"Specific assistance will be offered to youth leaders in the areas of counseling, leading in Bible study, music, effective teaching-training, writing for youth publications, recreation, sports, drama, and dealing with contemporary issues," he said. The workshop is open to all ministers of youth, summer youth directors, pastors, ministers of education or music, or an interested lay worker.

Workshop leaders include Dr. Wayne E. Oates, professor of psychology or religion, Dr. Philip Landgrave, associate professor of church music, and Dr. Harold Sonner, associate professor of New Testament interpretation. Also included on the program are Frank Hart Smith, Leon Mitchell, and Mancil Ezell, all of the Sunday School Board of the Southern Baptist Convention.

Cost for the workshop will be \$12 which includes room without board. Persons wishing to register should send the \$6 registration fee to Cromer at Southern Seminary 2225 Lexington Road; Louisville, Ky. 40206.

From Colombia: When her car was in a shop in Cartagena, Missionary Helen Meredith boarded a bus jammed with passengers. A young woman carrying a sack of eggs discovered that most of them had been crushed. Blaming a nearby man, she demanded that he pay for the eggs. He ignored her. He left the bus in a hall of eggs thrown at him by his accuser.

Science Has Discovered Why Alcohol Harms You

EUSTIS, Fla. — Alcohol harms the drinker because it makes his blood flow more slowly, depriving the brain of oxygen, a noted medical researcher told the national school on alcohol and narcotics studies meeting at Lake Yale Baptist Assembly near here.

Dr. Melvin H. Knisely, chairman of the Department of Anatomy, Medical College of South Carolina, Charleston, South Carolina, told nearly 200 educators, enforcement officials, church and community leaders that alcohol also harms the liver, kidneys, and heart muscle the same way.

The school, conducted by the American Council on Alcohol Problems and United Christian Action, Inc. of Florida, drew leaders from as far away as the West Coast and Canada.

Upon their release from prison, the Yips resumed their teaching work, but realizing they were marked as infidels to the Communist cause, began making plans to escape. They made the dangerous flight in 1961.

The Yips then settled in Kowloon, Hong Kong, where Yip's parents and several of his brothers and sisters had established their homes after the 1949 revolution in China.

and depriving issue of oxygen. It is frequently found in association with malaria, high fever, severe burns and other conditions and is always dangerous.

It has not been realized before, he said, that blood cells also become sticky as soon as ethyl alcohol passes into the bloodstream. Researchers, he suggested, have too often "dried out" intoxicated patients before examining them in detail.

While the agglutination lasts only as long as the alcohol remains in the blood, Dr. Knisely said, brain cells are particularly vulnerable to anoxia (lack of oxygen) and deprivation for even a few minutes will kill them.

"Whenever a person drinks enough to become giddy," Dr. Knisely said, "he is going to kill some of his brain cells. There is no way you can get away from it."

"Brain cells can never be replaced," the researcher declared. "We lose a few million along the way in life which is one reason we become forgetful when we get older. The person who drinks a lot of alcohol ages himself

many years before his time. Eventually, he loses the ability of self-control entirely and fall into alcoholism."

"At the same time, he is badly damaging his liver, the millions of little blood filters in his kidneys, and his heart muscle which eventually becomes flabby and filled with fatty tissue."

"Our findings at autopsy fully confirm the damage we would expect from agglutinated blood. The more alcohol an individual has consumed and the longer he has been drinking, the more brain damage he shows. No one can be sure what part of his brain is going to be injured. That is why some suffer far more obvious effects from drinking than others. But no one escapes."

Earlier, the Conference heard Dr. Andrew C. Ivy, retired vice president of the University of Illinois, declare that the nation now has 19 million problem drinkers and 7 million alcoholics, that an average of 500,000 more Americans cross the line into alcoholism every year at an average age

that is now only 35, and that they die at an average of only 51.

William N. Plymat, chairman of the board of Preferred Risk Mutual Insurance Company, Des Moines, Iowa, warned of the increasing toll alcohol is bringing in highway accidents. He pointed out that 44 percent of the more than 50,000 Americans who die in traffic each year are killed only because the driver who hit them had been drinking.

Plymat, whose company insures only non-drinkers, also said that the lesser — affected by slower brain responses of social drinkers "who have had only one or two cocktails" may be raising the toll even higher.

"We are sacrificing a lot of innocent lives," said Plymat, "merely to allow a few of our citizens the freedom to drink too much and, a handful of others the profit of selling it to them."

The Rev. Billy McCormack, executive director of the American Council on Alcohol Problems, Washington, D. C., predicted a new national effort will be made to curb liquor advertising.

Committeemen Witness In Bermuda

Six pastors and laymen in the Middle America and Caribbean area committee of the Foreign Mission Board participated in evangelistic meetings in Bermuda, Feb. 6-10.

Committeemen who participated in the "Crusade for Christ in Bermuda" are V. Allen Gaines, Chairman, Austin W. Farley and Joseph B. Flowers, all of Virginia, B. Green Garrett, Tennessee, Drew J. Gunnells Jr., Alabama, and Perry R. Sanders, Louisiana.

Charles W. Bryan, the board's secretary for Middle America and the Caribbean, and M. Hunter Riggins Jr., president of the board, were also participants.

The Middle America and Caribbean committee is one of the board's six area committees which recommend

actions to facilitate mission programs. This trip to Bermuda, a mission field of Southern Baptists, was the direct result of an invitation from First Church Devonshire, and the Bermuda Mission (organization of Southern Baptist missionaries).

The committeemen were asked to work as an evangelistic team with church members and Southern Baptist missionaries in Bermuda. They were the house guests of church members.

A large part of the evangelistic effort was daily visitation and personal witness to islanders in their homes and businesses. Committee members spoke to business groups, to servicemen stationed at Kindley Air Force Base, and to church members.

They were interviewed at a local

television station Saturday night, and they participated in the televised Sunday morning service of First Baptist Church.

Each committee member had visited at least one overseas mission previously. Each paid his own expenses for the Bermuda trip.

The board had had a close fraternal relation to First Baptist Church since 1958, helping the church acquire land and facilities before Rev. and Mrs. Robert L. Harris, Southern Baptist missionaries, were assigned to Bermuda in 1968.

Harris is pastor of First Baptist. John Virkler, employed by the board in 1968 as a missionary journeyman, directs the church's religious education and youth programs.

Names In The News

Dr. and Mrs. W. Wayne Logan, missionaries to Nigeria, moved Feb. 8 from Ibadan to Enugu, where he will be working at the Baptist dental center (address: Baptist Mission, P. O. Box 424, Enugu, Nigeria, W. E. Africa). Logan is a native of Calhoun County, Miss. Mrs. Logan is the former Dorothy Cook of Wiggins, Miss.

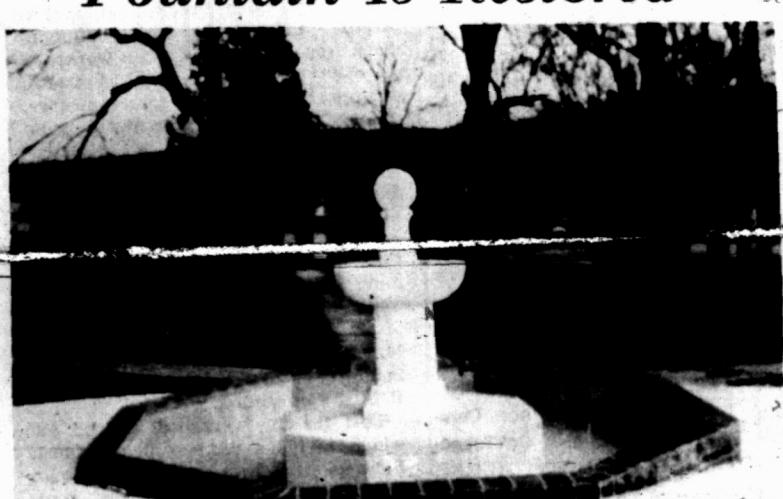
Tommy Winders, native of Tupelo, and 1967 graduate of Delta State College, Cleveland, has assumed the position of minister of youth at First Church, Kenner, La. A second-year theology student at New Orleans Seminary, he is also director of the Greater New Orleans Baptist Youth Rally.

Mrs. Winders, the former Diane Koonce of Oklahoma City, is a graduate of Oklahoma Baptist University. They have one daughter, Kristie Lyn. They now live at 247 Marmande, No. 37, New Orleans, La. 70123.

Miss Mary Hines of Birmingham has been elected director of field services for Southern Baptist Woman's Missionary Union (WMU) by the organization's Executive Board. Miss Hines has been on the WMU staff as Sunbeam Band director since 1964. As field services director she will coordinate the work of age - level organization directors and other personnel in the field services department at the WMU headquarters here.

At Blue Mountain

Fountain Is Restored



During the session 1921-1922, members of the Eunomian Society of Blue Mountain College pooled their funds and did some personal solicitation to carry out a project that would endlessly be attractive and useful to students, faculty, staff and all who would visit the campus through the years.

The result of meetings and plans was the erection of a beautiful white marble drinking fountain with six silver receptacles which held the same number of white "drinking cups". The chosen location for the Eunomian Fountain was the central area of the campus.

The concrete encasements which were built around the east and west sides of the marble fountain were made into attractive flower beds. Students, faculty, and staff of the college often stopped for a drink of fresh water while going to and from classes. Small children of the community of Blue Mountain and those of the college faculty members found great pleasure in climbing up to drink water from the prettiest fountain they had ever seen.

Photographers on the campus and some who came to give Blue Mountain College a picture and news spread in local and Mid-South newspapers, called the central Eunomian Fountain "a spot of rare beauty, where campus meets."

As years went by, constant use of the "drinking cups" began to create a problem of breaking the silver receptacles and the "drinking cups" frequently, and the winter weather came to the point of bursting the water pipes.

Although it seemed wise to remove

Robert E. Dixon, a former Mississippian, has been elected executive secretary - treasurer of Texas Baptist Men, which directs Brotherhood work in the 1.8 - million - member Baptist General Convention of Texas. The native of Chattanooga, Tenn. was elected unanimously by the Texas Baptist Men's Executive Board to succeed W. L. Smith, who resigned last November to accept a position with the Foreign Mission Board. Dixon, who has served four years with Texas Baptist Men, was co - director of state Royal Ambassador work before being named temporary administrator after Smith's resignation. Before going to Dallas, he had served as minister of youth and recreation at Calvary Church, Jackson, Miss.; First Church, Nashville, Tenn.; and First Church, Memphis, Tenn. He was the first man ever to serve as a combination minister of youth and recreation either in Mississippi or Tennessee.

Evio de Oliveira, Minister of Music at Eastside Church, Marietta, Georgia will direct the music at the Evangelistic Crusade in Lisbon, Portugal February 24 through March 8. Dr. John Haggai, world renown

evangelist and president of Evangelism International will lead the Crusade. Besides directing a mass choir, congregational singing and playing his musical instruments, Mr. Oliveira will serve as interpreter to Dr. John Haggai at some of the services.

A native of Recife, Brazil and a product of Southern Baptist missionary work there, Mr. Oliveira has lived in Mississippi.

Radio Speaker

Howard Carpenter of Northwest Mississippi Junior College, Senatobia, will give a weekly devotional (on Saturday mornings) over Radio Station WCPB at Houston, Mississippi, and Radio Station WSJC at Magee, Mississippi. Both of these stations are 50,000 watt.

Mr. Carpenter will continue daily devotionals on Radio Station WSAO in Senatobia, and will add a weekly devotional to Radio Station WXTN in Lexington. He has given these devotionals on the Senatobia radio station for the past eight years.

Grady Eugene Cabaniss, has recently been added to the staff of Broughton Hospital in Morganton, North Carolina as an industrial therapist. Cabaniss, a 1963 graduate of William Carey, received his master of Religious Education degree from New Orleans Seminary, with concentration in psychology and counseling. He has done further study at Appalachian State University in Boone, North Carolina.

Talmadge David Butler, former minister of music for Main Street Church, Hattiesburg, has joined the Sunday School Board of the Southern Baptist Convention as editor of preschool literary materials in the church music department. A native of Alabama, Butler attended Samford University, Birmingham, U.

A. B. degree in music from Sacramento State College, Sacramento, Calif., and the master of church music degree from New Orleans Baptist Theological Seminary, New Orleans, La.

Southern Seminary Announces Five Spring Lecturers

LOUISVILLE (BP) — The Southern Baptist Theological Seminary here has scheduled five lecturers to speak on the campus this spring.

Yigael Yadin, archaeology professor at Hebrew University in Jerusalem, Israel, and visiting professor at Brown University, Providence, R. I. will speak on his work as an archaeologist in Israel on April 10.

Gordon Chamberlin, professor at Pittsburgh, (Pa.) Theological Seminary, will deliver the annual Gheens Lectures in religious education, March 10-11.

James T. Cleland, dean of the chapel at Duke Divinity School, Durham, N. C., and professor of preaching at Duke, will present the Gheens Lectures in practical studies, April 9-10.

G. W. Anderson, professor at the University of Edinburgh in Scotland, will give the Gheens Lectures in biblical studies, March 31-April 3.

Donald MacLeod, professor at Princeton Theological Seminary, Princeton, N. J., will deliver the annual E. Y. Mullins Lectures on preaching, March 2-6.

The Yadin Lecture on archaeology is being co - sponsored by seven participating institutions and is by ticket only. All the other lectures are free and open to the public.

Besides Southern Seminary, those participating in the Yadin lecture are the Jewish Community Center, Presbyterian Theological Seminary, Bellarmine - Ursuline College, Jefferson Community College, the University of Louisville, and the Long Run (Louisville area) Baptist Association.



COOPERATIVE PROGRAM '70

Beginning At

Jerusalem

Your Mission

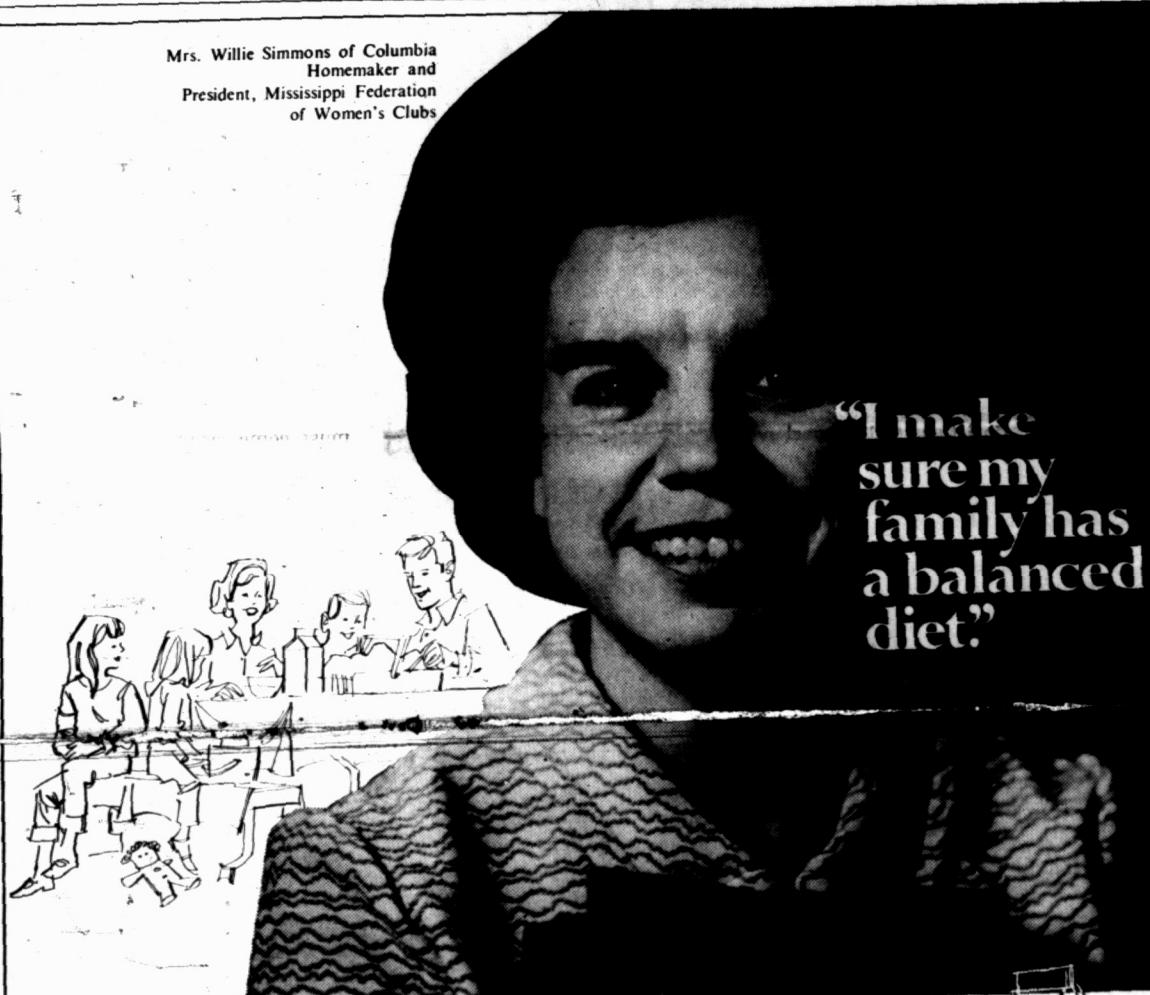
Dollars Multiply

You-Your Hands,
Feet And Voice:

- (1) Thru A Sunday School Worker Leading An Enlargement Campaign
- (2) Thru A Trained Pastor Preaching
- (3) Thru A Superintendent of Missions Planning And Promoting His Work
- (4) Thru A Christian Nurse's Helping Hand
- (5) Thru A Trained Specialist Helping Meet The Needs Of The Churches
- (6) Thru A Camping Program For Boys
- (7) Thru Strengthening Worship With Good Church Music

**Doing Together What We Cannot Do
Along We Help Ourselves!**

Mrs. Willie Simmons of Columbia Homemaker and President, Mississippi Federation of Women's Clubs



"I make
sure my
family has
a balanced
diet."

That's why I serve Mississippi fresh milk at every meal. What does it do for my family? It builds sturdy bones and muscles, contributes to clear skin, good eyesight, and strong teeth for each one, too. Plus, milk has some amounts of all other nutrients known to be needed for good health. On the other hand, most non-milk beverages have little or no food value at all. So, I know. For a complete, all-in-one food package, milk can't be beat!"

FREE Comparison Shopper	
Milk is your best food buy	
An invaluable aid to grocery shoppers. Helps figure the price of an item by weight or volume. Mail form to American Dairy Association of Mississippi P. O. Box 8215 Jackson, Mississippi 39204	
Name _____	
Address _____	
City _____ State _____ Zip _____	
(Offer expires March 30, 1970)	

**Milk is your
best food buy**



American Dairy Association of Mississippi

Capital FLORAL COMPANY, INC.
Phone FL 5-2471
LAMAR 41 AMITY
Progressive since 1887

CHURCH FURNITURE
The McGwier Company
Box 607
Grove Hill, Alabama 36451

OLD BIBLES REBOUND
A price, binding and style to meet every need. Quality craftsmanship guaranteed. Write for illustrated price folder.
"Internationally known specialists"
NORRIS BOOKBINDING CO.
Box 305-C — Greenwood, Miss. 38901

SUNDAY SCHOOL LESSON

THE INTERNATIONAL LESSON

The New People Of God

By Clifton J. Allen
Matthew 18:1-20; John 17

The preceding lesson, the one we now study, and the one to follow help us to understand the origin, nature, and mission of the church. Also, these three lessons are quite crucial to the understanding of God's revelation in Jesus Christ and of the purpose of Christ for his followers. The new people of God were brought into being by the saving work of Jesus. As the new people of God, the true Israel, they are meant to reflect the true spirit of those who are the children of the kingdom of God and to be fully committed to living a Christlike life and doing the work of Christ in the world.

The Lesson Explained CONCERN FOR OTHER PERSONS (vv. 10-14)

Jesus declared the obligation of his followers to be concerned for other persons. "Little ones" are not to be despised. Jesus' words have for us an inclusive meaning. No person is to be despised, treated as unimportant, or sinned against either by wicked mistreatment, spiritual neglect, or personal discrimination. The parable spoken by Jesus makes the truth all the plainer. A shepherd will search for the one sheep that has gone astray and do his utmost to find it. A shepherd was expected to act that way; he felt responsible to find the lost sheep. Christians are obligated, not just to abstain from evil ways and to guard against moral offenses, but also to feel compassion and deep concern for other persons — the lost and unevangelized first of all, then weak and wayward fellow Christians or discouraged and suffering fellow Christians who need help. The motivation for such compassion and concern is the seeking love of God.

RESPONSIBILITY FOR RECONCILIATION (vv. 15-18)

In this same context, Jesus went on to deal with another characteristic of the new people of God. They are to be concerned for harmonious relationships with other persons and for unity in the church. Jesus recognized that even Christians will experience problems in interpersonal relationships. Hence he gave a prescription for dealing with these problems. The person who is wronged, or feels that he has been wronged, is to take the initiative. He is to tell the person of his fault or offense and to try to effect reconciliation. If this fails, the wronged person is to enlist the assistance of two or three other fellow Christians. If these efforts fail, the matter merits the attention of the church, and the church should do its utmost to resolve the problem and restore proper fellowship. If the person guilty of the offense refuses to respond, he is to be treated as an outsider. Broken relationships in the church ought to be dealt with. It is meant to be a fellowship marked by unity in the Spirit.

UNITY IN PRAYER (vv. 19-20)

There is power in prayer, particularly in prayer marked by harmony on the part of persons united in prayer. The smallest group of the new people of God can claim this promise of Jesus. They can bring the power of prayer to bear on the problems related to the fellowship of the church, related to its responsibility for outreach to the people in the world, and related to the cultivation of the spirit of humility and spiritual fidelity which ought to characterize the people of God. Jesus promised further that his presence in the assembly of his people would be a reality.

Truths to Live By

The church is meant to be the community of the concerned. — One of the blighting evils both confronting and affecting the church at the present time is complacency. Each church must be willing to examine itself at this point, even to be willing to sit under the white light of the truth spoken by Jesus to the religionists of his day. Is it "shaken up" by shocking exposures of moral corruption, in promiscuous sex indulgence, in sadistic violence by gangs and individuals, or in organized crime to achieve ruthless power or fabulous wealth? Is it concerned about millions and millions of people in the world starving for want of adequate food, or the almost countless millions who suffer from political, economic, or racial injustice? How much does the church care because the majority of the human

race faces the eternal consequences of the righteous judgment of God on unbelief and wickedness? The church should offer help and hope and comfort and love to people everywhere.

The church should be a reconciling community. — If the church is to be a reconciling community, it must first of all demonstrate the dynamic quality of unselfish love, genuine forgiveness, and mutual respect within its own life. It must possess a quality that will witness to the world as to the reality of Christlike love in human experience. Friction must be replaced by harmony, pride by humility, and coldness and indifference by warmth and affection.

The church should be a worshiping community. — What more natural expression on the part of the people of God than to join in corporate worship of the one true God?



First Convert at Mata Hambre MARIA Florida Tanares, the first convert to be baptized in the newly organized Mata Hambre Baptist Church in Santo Domingo, Dominican Republic, signs a register as one of the 24 charter members. Mrs. Thomas E. Ratcliff (standing) Southern Baptist missionary, is the wife of the pastor of the church which was begun two years ago, as a mission of First Baptist Church, Santo Domingo. "Mata Hambre" means to "kill hunger," and members have said their task is to help kill the spiritual hunger of the community.

Calvary, Durant Calls New Pastor

Rev. Charlie Beck, former pastor of Bethel Church, Sunflower County, has accepted a call to Calvary Church, Durant, in Holmes County. He and his family will move on the field February 26.

Mr. Beck, native of Bolivar County, grew up in Boyle and Cleveland. He attended Delta State College and New Orleans Seminary. He was pastor of Third Street Church, New Orleans, La., before going to Bethel Church.

He is married to the former Earline Huggins of Sunflower. They have four daughters and three sons, ranging in age from 16 years to 3½ year old. While he was at Bethel Church there were 20 additions, weekly offerings grew, and a new record was set on the Lot-Moon Offering.

BIBLES REBOUND & REPAIRED. Write for free leather samples, price list, Ramirez & Sons Boot Mfg., Box 1889, Odessa, Texas.

PASTORS, MAY WE HELP YOU EXTEND YOUR MINISTRY? When your church members' troubles (marriage, family, faith loss, grief, confusion, personality conflicts, etc.) exceed your facilities or time available, we will be glad to accept your referral for "depth" pastoral counseling and help. (We also utilize psychologists and psychiatrists who are in need into personal problems.) NON-CLINICAL

BIBLE-CENTERED COUNSELING (Both Groups and Private)

A non-denominational arm of the church—in therapy and support—only one step beyond the immediate church family.

THE RELIGIOUS COUNSELING CENTER OF MISSISSIPPI
Suite 512, The Woodland Hills Building, Jackson, Miss. 39216—Phone 322-1126

A non-profit agency of The Mississippi Religious and Pastoral Counseling Fds., Inc.

REGISTERED FIRST MORTGAGE CHURCH BONDS
Interest 10%—Principal 100%—Maturity 10 years
Call or Write
CHURCH INVESTORS
Phone 451-5431 4095 Clairmont Road Atlanta, Ga. 30341

LIFE AND WORK CURRICULUM

Life In A Redeemed Community

By Bill Duncan
Romans 12:1-13

The secret to successful living in the Redeemed Community is consecration. In spite of all that men may say, God still requires that men be both converted and consecrated before they can qualify to labor in His holy vineyard. Consecration must be made and meant — Service through Saints.

Knute Rockne, famous coach of Notre Dame, a short time before his death wrote a series of articles in a magazine on the subject of football. He stated that this was the thing he said to his players: "You fellows must do what you're told if you wish to play on my team. If you are not willing, you need not begin. I care not what your record has been, you must observe the rules or you are disqualified. Should I find you violating the rules in one single instance, I will put you on the bench. Remember this, I can see farther ahead than you, and there is a good reason for my insistence."

Our Lord said something like that, "You must do what you are told to do or you cannot work in my vineyard. If you are not willing to obey you need not begin." If you want to be happy in the redeemed community, there are three rules mentioned in this lesson that must be kept.

Consecration to Duty, verses 1-2
In the first eleven chapters of Romans a great deal has been said about salvation and the God who makes it all possible. Conversion is I take, but consecration is I give — all. The word "therefore" speaks of the great tie between what has been said and what is now being said about service. In order to consecrate one's life to service, he must begin by consecrating his life to the will of God.

A. Its Appeal — "I beseech you." Man is nowhere compelled against his will to accept Christ or to follow him. Man is free. He is impelled to give everything; he is compelled to give nothing. However, to be used of God one must make a complete surrender. "God has no bargain days — you must come clean!"

B. Its Incentive — "by the mercies of God." If what God has done for us in the past by way of salvation, redemption and possible glorification does not provide sufficient incentive to surrender our lives to Him, in all probability nothing in the world would.

C. Its Extent — "Yourbo dies." This term includes the whole man who is to be included is this gift as a living sacrifice as a reasonable service in a spiritual ministry.

D. Its Evidence — "Do not let the world squeeze you into its mold." Do not be conformed but transform the divine order. Our greatest proof of being consecrated to God is our separation from the world, when we can live on a higher plane than the world.

E. Its Means — "by the renewing of your mind." The only way possible is first to "blow your mind" of the way the world thinks and plans and then: "seek those things which are

**MORE FRUIT
MORE FLAVOR**
**Borden's
STRAWBERRIES
N CREAM**

PASTORS, MAY WE HELP YOU EXTEND YOUR MINISTRY? When your church members' troubles (marriage, family, faith loss, grief, confusion, personality conflicts, etc.) exceed your facilities or time available, we will be glad to accept your referral for "depth" pastoral counseling and help. (We also utilize psychologists and psychiatrists who are in need into personal problems.) NON-CLINICAL

BIBLE-CENTERED COUNSELING (Both Groups and Private)

A non-denominational arm of the church—in therapy and support—only one step beyond the immediate church family.

THE RELIGIOUS COUNSELING CENTER OF MISSISSIPPI
Suite 512, The Woodland Hills Building, Jackson, Miss. 39216—Phone 322-1126

A non-profit agency of The Mississippi Religious and Pastoral Counseling Fds., Inc.

above" Col. 3:1, "think on these things" Phil. 4:8.

F. Its Object — "That ye may prove what is that good and acceptable, and perfect will of God." The will of God is the best, and only acceptable thing of God and is the only perfect thing in the world.

Consecration with Humility, verses 3 - 8

In the context of a redeemed society there is a need for people to act and react in the spirit of Humility. This is a Christian virtue that the writers of the New Testament made one of the chief virtues. Jesus began the Sermon on the Mount, Blessed are the poor in spirit. This is the way one begins to live in the context of others. "One should not think more highly of himself than he should. One must not be drunk on conceit." There are many members of the community or body and all have different gifts. We need to have the right attitude toward self. We very often have pride beyond degree. We need to appreciate what God has given to us. Each Christian has gifts according to the purpose of God's grace. With the gift comes an obligation to use these gifts faithfully. "The gifts of God are not meant to gain praise but to give blessing."

Consecration with Love verses 9-13

The guiding principle in the Christian life should be Love. In the redeemed society you also must see love.

A. Be Consistent — "Let Love be without hypocrisy." Practice what you profess. Seek after goodness and leave evil.

B. Be Loving — Be kindly affectionate one to another with brotherly love. Such love will be a proof of discipleship. Do not show any deference to others. Be unselfish to all people.

C. Be Zealous — Let zeal be real. Laziness and halfheartedness are unworthy. Our service for Christ ought to be characterized by purpose, enthusiasm, and utter self-abandonment.

D. Be Hopeful and Steadfast — Regardless of the situation in which the Christian finds himself he should be hopeful. This will encourage endurance in tribulation and steadfastness in prayer.

E. Be Generous — "Contribute to the necessity of the saints." We need to open our hearts and pocketbooks to the less fortunate of the family of God.

**At 4½
she's
reading
3rd grade
books**

Prove it to yourself...with this 10 day free trial!

Reading is fun for Sarah—as it should be for every child. At age four and a half, she's already choosing her own books at the San Diego, Cal. library.

She reads books many third graders

find "hard going." Yet she won't enter first grade for another year.

Sarah is typical of thousands of children who learned to read with "Listen and Learn with Phonics"—a reading kit that actually makes reading fun.

"Listen and Learn with Phonics" was developed by a reading expert. It has been endorsed, after extensive testing by teachers, schools, and educators.

This practical (and inexpensive) home-learning kit fascinates eager young minds from three to ten. The child hears the letters or sounds on the phonograph record, sees them in his book and repeats them himself. This makes an absorbing game of better reading—with amazing results!

FOR EXAMPLE:

Slow or average readers show sudden, often spectacular improvement in reading, in spelling, in understanding.

Older children often advance their reading skills several years beyond their age levels.

Young "pre-schoolers" actually teach themselves to read by this simple but startlingly effective phonics method of words, pictures, and records.

6 TEACHING GAMES INCLUDED FREE

Set includes six separate "word building" games. All six are sent with your Listen and Learn Phonics Set FREE of charge!

TEACHERS & PARENTS ACCLAIM RESULTS

"I received your Combination Teaching Set and am positively delighted with it! . . . your marvelous approach to reading is just what we need."

Mrs. Rogavin, Central High School, Snyder, N.Y.

"We purchased 'Listen and Learn With Phonics' . . . for our nine year old son . . . within two weeks his reading had improved 100%."

Mrs. Gregory Wright, San Leandro, Cal.

4-MONTH UNCONDITIONAL GUARANTEE

If not delighted with the progress shown by your child, simply return the set for complete refund.

AMERICANA INTERSTATE CORP.,

Send for free Explanatory booklet Listen and Learn with Phonics

plus Free Educational Games. If not satisfied at the end of 10 days, I'll send a first payment of \$5.90 and then 3 monthly payments of \$5 each which includes shipping and handling.

Name _____

Address _____

City _____

State _____

Zip _____

Phone No. _____

□ SAVE! Enclose check or money order for \$10.90 and we pay shipping and handling. Some free trial privilege with full immediate refund guarantee.

(Illinois residents add \$1.00 Sales Tax.)

This offer available in Canada. Canadian residents mail coupon to Illinois address. Shipment of books and all services will be handled within Canada.

1-442-12-1642

Thursday, February 26, 1971.

BAPTIST RECORD PAGE 7



PARTICIPANTS in the note-burning at Faith Church, Leake County included, left to right: Rev. Charles Ray Burnham, pastor; Glover Watkins, deacon; Julius Turner, deacon; and Edward Green, deacon.

Faith Church Burns Note

Rev. Charles Ray Burnham, pastor of Faith Church in Leake County, with Julius Turner, Edward Green, and Glover Watkins, deacons, took part in the note-burning ceremony Jan-

Ruden Asked to Serve Through 1972

Erik Ruden, general secretary of the Baptist Union of Sweden, will reach retirement age of 65 on August 22, 1971. The executive board of the union, however, wants him to remain on duty until the end of 1972.

Ruden informed the board he planned to retire October 1, 1971.

The board answered that urgent issues in Baptist life demanded his service beyond that date. Presumably one of the issues is the free church merger talks going on between Baptists, Methodists, and Congregationalists.

A. Be Consistent — "Let Love be without hypocrisy." Practice what you profess. Seek after goodness and leave evil.

B. Be Loving — Be kindly affectionate one to another with brotherly love. Such love will be a proof of discipleship. Do not show any deference to others. Be unselfish to all people.

C. Be Zealous — Let zeal be real. Laziness and halfheartedness are unworthy. Our service for Christ ought to be characterized by purpose, enthusiasm, and utter self-abandonment.

D. Be Hopeful and Steadfast — Regardless of the situation in which the Christian finds himself he should be hopeful. This will encourage endurance in tribulation and steadfastness in prayer.

E. Be Generous — "Contribute to the necessity of the saints." We need to open our hearts

Revival Dates

Grimm Memorial Church, Jackson: March 1-6; Rev. James C. Madison, Burgaw, North Carolina, pictured, evangelist. Alvin Moore, minister of music, First Church, Vicksburg, music evangelist; services at the regular hours of worship on Sunday, March 1; during the week, services at 7:00 a.m. and 7:00 p.m.; coffee and doughnuts will be served prior to the 7:00 a.m. services; Rev. Wilson Winstead, pastor.



First Petal: March 8-13; Rev. Jackie Hamilton (pictured), pastor, First Church, Quitman, evangelist; Gary Shows, minister of music at First Petal, will lead the singing; Rev. W. A. Fordham, pastor.

Salem Church, Tylertown: March 1-6; Rev. George Meadows, Hazelhurst Church, evangelist; David Grimes, music director at Tylertown, will direct the music; weekday services at 10:00 a.m. and 7:00 p.m.; Rev. A. G. Gray, pastor.

Devotional

What About Death?

Scripture: Job 14:1-14
By Allen F. Harrod, Pastor, Trinity, Vicksburg

Nothing in the world is more universal than death. Each of us one day must pass under its shadow. Because we must, some of us have been asking the question Job asked centuries ago, "Man dieth, and where is he?" (Job 14:10) It is a very serious question about a very serious matter, one we all want to know the answer to.

We stand ages beyond Job's question, but not beyond his later discovery. Listen to his words in verses twenty-five through twenty-seven of chapter nineteen:

"For I know that my redeemer liveth, and that he shall stand at the latter day upon the earth; and though after my skin worms destroy this body, yet in my flesh shall I see God. Who I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me."

Herein is the Christian hope of the resurrection even in the Old Testament. The Jews could not think of the Spirit of man separate from the Body. Somehow this body (glorified) would see God.

It is this hope of the resurrection that makes Christianity superior to other religions. It is a credential which is unique to the Christian Faith. A Christian missionary once discussed with a Mohammedan leader their faiths. The Christian said, "We have the Bible which is the Word of God."

"We have the Koran," answered the Mohammedan.

"Jesus Christ, the Son of God is our King," returned the Christian.

"We have Mohammedan," replied the Mohammedan.

"But Jesus died for our sins," said the missionary.

"So did Mohammed," argued the leader.

"Jesus not only died but arose again and promised us His victory over death in the resurrection."

The Mohammedan looks away in bewilderment and said, "We have no further word from our Prophet."

The Apostle Paul picks up this theme in a number of places in the New Testament but one of the clearest is in 1 Corinthians 15:51-57. For us as Christians the sting of death is dissolved in the victory in Jesus Christ over the grave. So then we are promised that same victory in our death.

D. L. Moody once said, "Born once and you'll die twice — born twice and you'll die once." He meant that if a man is born into this world physically and is never "born again from above" spiritually then he will die at the end of this life and spend eternity in a place separated from God for eternity. But if we are "born again" after our physical birth we shall die only once. That is merely an exit into life for eternity with God.

For the child of God death holds no threat. "Thanks be unto God for His unspeakable gift." (II Cor. 9:15).

Off The Record

The minister was trying to get an appropriation of \$200 for a new chandelier. One old fellow on the board refused to consent. "Just why, Henry, do you persist in your disapproval?" asked the pastor. "For 2 reasons," said Henry: "First, \$200 is too much money, and 2nd, I don't believe there's anyone in our whole congregation that can play a chandelier."

One evening in October When I was far from sober And dragging home a load with manly pride,

My feet began to stammer, So I laid down in the gutter And a pig came up and parked right by my side.

Then I warbled, "It's fair weather, When good fellows get together," Till a lady passing by was heard to say,

"You can tell a man who boozes, By the company that he chooses.. Then the pig got up and slowly walked away."

An old lady was having her eyes examined. The optician placed some cards at a distance with the letters "xpvtch" printed on them, and asked if she could read them. Said she, "I can see them clearly, but I can't read Russian." —Copper's Weekly.

Famous men get their heads on dollar bills, but women prefer to get their hands on them.



Lightning-Struck Church To Rebuild

SPRING CREEK CHURCH, Neshoba Association, Philadelphia, was destroyed by fire on July 12, 1969, when struck by lightning. Construction of a new building was started recently. Pictured above are members of the building committee. From left with the shovel - the pastor, Rev. Larry J. D. Parker, Jeffie Jackson, and Norman Blount, (not pictured are some members of the church). —Photo by Robert Barnett.

Pilgrim's Rest Church, Copiah County: March 8-13; Dr. Allen O. Webb, pastor, Daniel Memorial Jackson, evangelist. Services at the regular times on Sunday and 7:30 p.m. each evening; Rev. V. R. Crider, pastor.

Georgetown Church, Georgetown: March 1-6; Rev. Robert Self, pastor, Eden Church, Jasper County, evangelist; Allen Stevens, Mississippi College, music director; Rev. Marcus Finch, pastor; services during week at 7:30 p.m.; regular hours on Sunday.

Radio Programs Draw Responses: Response to Spanish Baptists' radio programs, especially in isolated areas, has been good, Mrs. Whitten says. One listener in the province of Soria wrote: "A group of us get together to listen to the program. We want some of you to come and baptize us." A half - hour weekly program and five - minute daily programs are broadcast by Trans-World Radio in Monte Carlo.

Running people down is bad business, whether you are a motorist or a gossip.

For I know that my redeemer liveth, and that he shall stand at the latter day upon the earth; and though after my skin worms destroy this body, yet in my flesh shall I see God. Who I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me."

"For I know that my redeemer liveth, and that he shall stand at the latter day upon the earth; and though after my skin worms destroy this body, yet in my flesh shall I see God. Who I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me."

"For I know that my redeemer liveth, and that he shall stand at the latter day upon the earth; and though after my skin worms destroy this body, yet in my flesh shall I see God. Who I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me."

"For I know that my redeemer liveth, and that he shall stand at the latter day upon the earth; and though after my skin worms destroy this body, yet in my flesh shall I see God. Who I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me."

"For I know that my redeemer liveth, and that he shall stand at the latter day upon the earth; and though after my skin worms destroy this body, yet in my flesh shall I see God. Who I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me."

"For I know that my redeemer liveth, and that he shall stand at the latter day upon the earth; and though after my skin worms destroy this body, yet in my flesh shall I see God. Who I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me."

"For I know that my redeemer liveth, and that he shall stand at the latter day upon the earth; and though after my skin worms destroy this body, yet in my flesh shall I see God. Who I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me."

"For I know that my redeemer liveth, and that he shall stand at the latter day upon the earth; and though after my skin worms destroy this body, yet in my flesh shall I see God. Who I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me."

"For I know that my redeemer liveth, and that he shall stand at the latter day upon the earth; and though after my skin worms destroy this body, yet in my flesh shall I see God. Who I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me."

"For I know that my redeemer liveth, and that he shall stand at the latter day upon the earth; and though after my skin worms destroy this body, yet in my flesh shall I see God. Who I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me."

"For I know that my redeemer liveth, and that he shall stand at the latter day upon the earth; and though after my skin worms destroy this body, yet in my flesh shall I see God. Who I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me."

"For I know that my redeemer liveth, and that he shall stand at the latter day upon the earth; and though after my skin worms destroy this body, yet in my flesh shall I see God. Who I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me."

"For I know that my redeemer liveth, and that he shall stand at the latter day upon the earth; and though after my skin worms destroy this body, yet in my flesh shall I see God. Who I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me."

"For I know that my redeemer liveth, and that he shall stand at the latter day upon the earth; and though after my skin worms destroy this body, yet in my flesh shall I see God. Who I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me."

"For I know that my redeemer liveth, and that he shall stand at the latter day upon the earth; and though after my skin worms destroy this body, yet in my flesh shall I see God. Who I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me."

"For I know that my redeemer liveth, and that he shall stand at the latter day upon the earth; and though after my skin worms destroy this body, yet in my flesh shall I see God. Who I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me."

"For I know that my redeemer liveth, and that he shall stand at the latter day upon the earth; and though after my skin worms destroy this body, yet in my flesh shall I see God. Who I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me."

"For I know that my redeemer liveth, and that he shall stand at the latter day upon the earth; and though after my skin worms destroy this body, yet in my flesh shall I see God. Who I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me."

"For I know that my redeemer liveth, and that he shall stand at the latter day upon the earth; and though after my skin worms destroy this body, yet in my flesh shall I see God. Who I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me."

"For I know that my redeemer liveth, and that he shall stand at the latter day upon the earth; and though after my skin worms destroy this body, yet in my flesh shall I see God. Who I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me."

"For I know that my redeemer liveth, and that he shall stand at the latter day upon the earth; and though after my skin worms destroy this body, yet in my flesh shall I see God. Who I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me."

"For I know that my redeemer liveth, and that he shall stand at the latter day upon the earth; and though after my skin worms destroy this body, yet in my flesh shall I see God. Who I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me."

"For I know that my redeemer liveth, and that he shall stand at the latter day upon the earth; and though after my skin worms destroy this body, yet in my flesh shall I see God. Who I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me."

"For I know that my redeemer liveth, and that he shall stand at the latter day upon the earth; and though after my skin worms destroy this body, yet in my flesh shall I see God. Who I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me."

"For I know that my redeemer liveth, and that he shall stand at the latter day upon the earth; and though after my skin worms destroy this body, yet in my flesh shall I see God. Who I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me."

"For I know that my redeemer liveth, and that he shall stand at the latter day upon the earth; and though after my skin worms destroy this body, yet in my flesh shall I see God. Who I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me."

"For I know that my redeemer liveth, and that he shall stand at the latter day upon the earth; and though after my skin worms destroy this body, yet in my flesh shall I see God. Who I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me."

"For I know that my redeemer liveth, and that he shall stand at the latter day upon the earth; and though after my skin worms destroy this body, yet in my flesh shall I see God. Who I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me."

"For I know that my redeemer liveth, and that he shall stand at the latter day upon the earth; and though after my skin worms destroy this body, yet in my flesh shall I see God. Who I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me."

"For I know that my redeemer liveth, and that he shall stand at the latter day upon the earth; and though after my skin worms destroy this body, yet in my flesh shall I see God. Who I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me."

"For I know that my redeemer liveth, and that he shall stand at the latter day upon the earth; and though after my skin worms destroy this body, yet in my flesh shall I see God. Who I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me."

"For I know that my redeemer liveth, and that he shall stand at the latter day upon the earth; and though after my skin worms destroy this body, yet in my flesh shall I see God. Who I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me."

"For I know that my redeemer liveth, and that he shall stand at the latter day upon the earth; and though after my skin worms destroy this body, yet in my flesh shall I see God. Who I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me."

"For I know that my redeemer liveth, and that he shall stand at the latter day upon the earth; and though after my skin worms destroy this body, yet in my flesh shall I see God. Who I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me."

"For I know that my redeemer liveth, and that he shall stand at the latter day upon the earth; and though after my skin worms destroy this body, yet in my flesh shall I see God. Who I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me."

"For I know that my redeemer liveth, and that he shall stand at the latter day upon the earth; and though after my skin worms destroy this body, yet in my flesh shall I see God. Who I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me."

"For I know that my redeemer liveth, and that he shall stand at the latter day upon the earth; and though after my skin worms destroy this body, yet in my flesh shall I see God. Who I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me."

"For I know that my redeemer liveth, and that he shall stand at the latter day upon the earth; and though after my skin worms destroy this body, yet in my flesh shall I see God. Who I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me."

"For I know that my redeemer liveth, and that he shall stand at the latter day upon the earth; and though after my skin worms destroy this body, yet in my flesh shall I see God. Who I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me."

"For I know that my redeemer liveth, and that he shall stand at the latter day upon the earth; and though after my skin worms destroy this body, yet in my flesh shall I see God. Who I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me."

"For I know that my redeemer liveth, and that he shall stand at the latter day upon the earth; and though after my skin worms destroy this body, yet in my flesh shall I see God. Who I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me."

"For I know that my redeemer liveth, and that he shall stand at the latter day upon the earth; and though after my skin worms destroy this body, yet in my flesh shall I see God. Who I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me."

"For I know that my redeemer liveth, and that he shall stand at the latter day upon the earth; and though after my skin worms destroy this body, yet in my flesh shall I see God. Who I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me."

"For I know that my redeemer liveth, and that he shall stand at the latter day upon the earth; and though after my skin worms destroy this body, yet in my flesh shall I see God. Who I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me."

"For I know that my redeemer liveth, and that he shall stand at the latter day upon the earth; and though after my skin worms destroy this body, yet in my flesh shall I see God. Who I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me."

"For I know that my redeemer liveth, and that he shall stand at the latter day upon the earth; and though after my skin worms destroy this body, yet in my flesh shall I see God. Who I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me."

"For I know that my redeemer liveth, and that he shall stand at the latter day upon the earth; and though after my skin worms destroy this body, yet in my flesh shall I see God. Who I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me."

"For I know that my redeemer liveth, and that he shall stand at the latter day upon the earth; and though after my skin worms destroy this body, yet in my flesh shall I see God. Who I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me."

"For I know that my redeemer liveth, and that he shall stand at the latter day upon the earth; and though after my skin worms destroy this body, yet in my flesh shall I see God. Who I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me."

"For I know that my redeemer liveth, and that he shall stand at the latter day upon the earth; and though after my skin worms destroy this body, yet in my flesh shall I see God. Who I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me."

"For